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COMMUNICATIONS.

For the Western Recorder.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. V.

Never, until the present time, has the Board seen any thing that might be termed a *crisis* in its affairs. It has always been able to send out all suitable men, who applied for an appointment as missionaries, and never rejected any such man for want of funds. Never has there been a necessity, to my knowledge, of saying to its accepted missionaries, as a body, "You cannot be sent forth, until funds are more liberally afforded by the churches." Candidates for missionary employment, connected with the Board, were, therefore, never placed in just such a situation, as they now are. This situation has been very frankly explained to them. They have been exhorted not to be disheartened, and not, by any means, to relinquish their purpose of being missionaries, "if the Lord will;" but have been told how the case stands; that the receipts of the Board fell $20,000 short the last year of what they were the year before, and of course occasioned a debt to that amount; that, reduced as were the receipts of the last year, they have the present year been hitherto somewhat less; that the sending out of any considerable number of missionaries in these circumstances would not be justifiable; and that it *may be* some time before the churches will furnish the means requisite for so doing.

This has called forth from these brethren, most of whom are in senior classes of theological seminaries in New-England and the middle states, a general and affecting expression of feeling, which ought to be known to the patrons of the Board. From their letters, now lying before me, I will quote some of the passages, that briefly illustrate the manner in which they are affected by their present prospects. One, who completed his studies last autumn, and has been waiting several months, thus writes:—

"Nearly eleven years ago, I left the plow, and commenced my Latin grammar, with the hope that God might make use of me in preaching the gospel of his dear Son, in some of the dark places of the earth. This hope has never been abandoned, nor my purpose lost sight of. My debts are now nearly paid, and as you now signify a willingness to employ me in preaching Christ to the heathen, I am ready to ask, Why wait I longer in America? Thirty years of my life are now gone. During eleven of these years I have had a mission in anticipation, and if I am ever to do any thing directly for the salvation of the heathen, is it not high time for me to be in the field? Nearly 200,000,000, who were sitting in heathen darkness when I first began to think of a missionary life, have since passed into eternity, ignorant of the gospel of salvation! Every month that I delay, the congregation of the unevangelised dead is increased by a million and a half, while the sands of my own life are running with the utmost rapidity. Could we go at this warfare at our own charges, I feel confident there are not a few who would make the attempt. But oceans cannot be traversed, nor bibles distributed and schools established, without expense; and this cannot be borne by those who have *nothing*, and who consecrate *themselves* to labouring directly for the salvation of the heathen. Can you devise some way for us to go?"

Is there a disciple of Christ, who can resist such an appeal, and say to this man, "Your long projected mission to the heathen must be deferred still longer?" O Christian, how can you pray the Lord of the harvest to raise up labourers, if you refuse to send those into the field, whom he graciously provides?

Another of the accepted missionaries of the Board, who has had a mission in view ever since he commenced his preparations for the ministry, writes in this manner:—

"I have not property to give, but I will give my life. This is the only way I can satisfy my conscience, unless Providence should interpose some unforeseen obstacle to prevent my becoming a missionary. To preach that *name*, which all heaven adores, among the heathen, is the highest honour my heart desires in this world, and I am anxious to be sent forth as soon as possible. Life at longest is short, and there is much to be done, before full access can be had to the heathen; and they are perishing, even while their imploring hands are stretched out to the christian world for help. Thousands and thousands of them would embrace the gospel, if it were preached to them. The missionaries already in the field also send back the earnest solicitation, *Come over and help us.* Their appeals come with peculiar force to such as are about entering the ministry. Sinking under the burden of their toils and responsibilities, they must be sustained by their younger brethren. If I had the means of transporting myself to the heathen, and of sustaining myself there, I would cheerfully use them. I must look to the Board, and I cannot believe that the churches will allow me to be detained long at home; for I ask no more than barely sufficient to prosecute my missionary work."

Another gives utterance to his feelings in the following language:—"With the command of Christ sounding in our ears, must we be compelled to waste our energies, impair our resolutions, and lose the best portion of our lives, in tedious delay, because the people of God do not realise and love their duty? But I would not criminate my brethren. Rather does it become me to be deeply penitent for my own past indifference, and refer it to Christ, my Lord, to take his own time in sending me to the benighted pagans. I remember, however, that even in those pagan countries, which have learned something of the gospel, a thousand souls are dropping into eternity every day! O, then, what missionary of the cross can bear to linger needlessly a single day? And what Christian will not urge him to speed his way to rescue these perishing souls?"

In the file of letters lying before me, are found similar expressions of feeling from nearly all the accepted missionaries of the Board, (fifteen or sixteen in number), who will be ready to enter the field within the year to come; but more cannot be quoted in this paper. And is there need of more? The question now before the churches and ministers of Christ, and before each Christian, is, *Shall these missionaries be detained from the heathen world, against their will, solely by the want of pecuniary means for sending them forth?* The demand for their labours was explained in the last paper.—They are greatly needed; and these men are qualified for the service; their hearts are set upon it; their convictions of duty all impel them to it; and they entreat that the churches will not detain them. Ye churches of Christ, bought with his blood, will ye detain them? On *you* rests the whole responsibility. *You* must decide. The case is a plain one. If there is not a speedy and general rise in the contributions to the Board, similar to that lately witnessed in the Missionary Associations of the city of Boston, or if rich men do not come forward with their generous donations, most of these devoted men must be detained from the mission they are so anxious to prosecute.

A Friend of Missions.

For the Western Recorder.

TRACTS.

IS THE COUNTRY SUPPLIED WITH TRACTS?

Much has been said, and considerable done, for supplying the *valley of the Mississippi* with tracts; but it is the opinion of the Society's late general agent for that country, that *not more than one-fourth part* of its population have yet received so much as one tract to a family.

The *systematic monthly distribution* has engaged the attention, the efforts and prayers, of great numbers of Christians; but there are probably not far from 10,000,000 of our population whom this systematic effort has not yet reached!

The American Tract Society has but five travelling agents. Their labours are confined chiefly to the destitute parts of Missouri, Illinois, Indiana, Ohio, and the western district of New-York; and the Society has *no other travelling agent engaged in its service throughout the whole United States.* Will the country be soon supplied with tracts at the present rate of effort?

Is it not of *great moment* to the progress of evangelical piety throughout our country, that *all* who are willing to receive tracts, should be supplied with them? Let Christians look at those places, which, during the past year, have been blessed with extensive revivals of religion, and mark with how few exceptions they have been previously blessed with the systematic tract distribution; and who shall limit the amount of influence exerted by the tracts, the labours and prayers of distributors, and the facts they have disclosed concerning the spiritual wants of their fellow-beings?

Why shall not every Christian in our land be enlisted in this service? It aids every other means of usefulness. The very effort, by the blessing of God, strengthens those who make it. Why shall it not, without any delay, be extended to every family willing to receive tracts, within all our boundaries?

H.

STRONG ARGUMENTS OF A TRACT AGENT.

A devoted clergyman of Philadelphia, having consecrated a few weeks to the promotion of the tract cause, and particularly the systematic monthly distribution in the interior of Pennsylvania, says, after he had pursued his agency a few days, he entered upon the following plan, which he found to be very useful in all the county towns, viz:—Searching the county records, and ascertaining the amount of *poor* and *criminnl taxes* annually paid, and laying the same before the people at public meetings. This showed them the enormous taxes they paid for *drunkenness* and *crime*, and how small a portion of their annual tax was necessary for purely governmental purposes. To give a specimen:—

In Y—— county, the whole county tax for the year 1829, was $20,579.94; and the county *poor rates* for the same year were $11,830.27, and the *criminal rates* for the same year were $3,486.09, making a total of $15,316.36, leaving the small sum of $5,263.97, for expenses purely governmental, for the same year.

And in F—— county, the whole county tax for 1829, was $15,939; and the *poor rates* of that year were $7,595; and the *criminal rates* for the same year were $4937, making the grand total of poor and criminal rates $12,532.55; leaving the small sum of $3,406.45 for expenses purely governmental.

I confess, says this clergyman, my own mind was not a little affected by these statements; to see the waste of money on drunkenness, and how little is really necessary to support the government. I endeavoured to show that the only way to reduce the poor and criminal rates, was to make men sober and good; to cease to be drunkards and criminals; and this could be done only by applying the christian religion to their hearts; and that if they would not come into the churches to receive it, we *must carry it to them* through the medium of tracts. This mode secured audiences and attention, and I hope some good impressions were left on some, who came out to hear about their taxes only, and heretofore had never darkened a church door.

H.

THE MORAL WANTS OF PORTIONS OF OUR COUNTRY, NO FICTION.

One reason why the actual moral condition of different parts of our beloved country is no more fully known, is, that if statements of facts are published, they are by some thought invidious, and by others, who know not the value of religion, are considered untrue. In the statements we now give, which are from one deserving the most entire confidence, we omit all reference to place, to avoid the first of the above named objections. The other can only be done away by the moral transformation of the objectors themselves.

Having provided myself, says this gentleman, with about 12,000 pages of tracts for distribution, I spent several days in a few adjoining counties in the state of ——. The country is a region of hills, mountains, and water-courses. The population is sparse; being supported by the chase, by what is raised on small patches of cultivated land, and by cattle, which feed chiefly in the woods. The state of education and morals, as described by their most intelligent men, is lamentably low. In three counties, comprising an extent of territory seventy or eighty miles square, and a population of 10,000 or 12,000, I was informed there was in existence *but two schools*, and that more than half the people could not read. I became acquainted with a major-general in one county, a justice of the peace and high sheriff in another county, and a gentleman who had been for several years a member of the state legislature from another county; *neither of whom could write or read.*

In an adjoining county, containing 3000 souls, I was informed by the person taking the census, that on the first of June last, there was no school, though a small one had since been commenced. In four adjoining counties, two pious young methodist brethren preach, who informed me, that they preached in about thirty places, and it took them six weeks to perform their circuit. In another neighbouring county they informed me no preacher rode the circuit; there was one local methodist preacher, and one baptist. There is a great destitution of the scriptures, and of books and papers of every description. I could not learn that a cent had yet been contributed in these counties for the bible cause.

On the Sabbath, people were continually passing on business; some with live fowls, and various kinds of produce; some with bags of grain for the mill, &c. On one Sabbath, on my way to a religious meeting, the first man I met requested me to exchange horses with him. As I passed through the counties, I distributed tracts from house to house; and where I found people assembled, gave them a tract for each family. In this way I soon disposed of all my 12,000 pages. They were generally thankfully received; were borrowed and lent; many who could not read would get others to read the tracts to them; and thus they were extensively circulated. Let those who know the existence of such facts among extensive portions of the population of these United States, judge of the urgency of the call to send them the gospel.

H.

The anniversary of the American Tract Society will be held in New-York, on Wednesday, May 11, at 10 o'clock, A. M.

For the Western Recorder.

WHICH POINT PRESSES THE HARDEST?

Mr. Editor—It used to be the custom for many, who were Calvinists, to tell sinners, all in the same breath, "*You must repent; and you can't repent.*" Such was the fear, however, that these two points would not be exactly balanced in the mind of the impenitent, that many would invert the phraseology, while urging sinners to come to Christ, saying, "*You can't repent; but you must repent.*" And in expanding the two propositions in a public discourse, the former of the two would always have the greatest prominence.

Now, this is just what orthodox sinners are pleased with, when in a state of anxiety. They mean to be saved at some future time; but at present they choose to take refuge under the notion of inability. This has a quieting effect upon the conscience. It makes them *seem* deserving of pity, rather than of blame. But the question of obligation, on the other hand, is that which stirs up within them the consciousness of guilt. This they dislike. It destroys their quiet. Their whole labour is to keep this, as far as may be, ought of sight. It is indeed admitted as an abstract truth, and belongs to their system of speculative belief. But when they come to the business of feeling, they had much rather *pity* than *blame* themselves.—This propensity, with the sinner, is as strong as death. Nothing but divine power can fully overcome it.

This being the case, it is easy to see why the preaching of many is attended with so little effect. They press the point of inability more than they do the point of obligation; or endeavouring to press *both* points *equally* upon the sinner, at the *same time*, they virtually leave him by this course, to his own natural bias.

But it should be remembered, the sinner never repents till he *feels the pressure* of obligation. The question of inability, whatever may be said as to its nature, is no doubt a question of immense importance to the christian system. The sinner will never come to Christ, till he realises in some measure his lost condition. Still this is not the first point in the order of things. The first great object is to bring sinners to realise their immediate, their immeasurable *obligations.*—The bible usually pursues this course in its address to the wicked; and it might be well for the lovers of the bible to profit by the hint.

I am free to admit, Mr. Editor, that there may be extremes on either hand; so difficult is it always to rightly divide the word of God, and give to each his portion in due season. But the hint I have now given is one of great practical moment; and any one who will fairly try the experiment with anxious sinners, will soon be convinced of it. Inquirers, for example—we mean those who calculate upon their orthodoxy—love secretly to regard themselves as machines. Ask them particularly, how they feel, and they will seem to feel little or nothing, except to lament over the bad mechanism within them; but point them to the claims of a God, who has laid them under infinite obligation, and feeling will spring up spontaneously in the midst of the conversation. Show them their sins; point to a bleeding Saviour, whose overtures they have so long rejected, and you will soon see, where the Spirit of God is not withholden, that the work of conviction is deepening, and that the sinner is beginning in earnest to learn something of his lost condition.

Your's, &c. WHITEFIELD.

The following article has been offered to our columns, rather for the purpose of eliciting information, than for that of expressing a confident opinion. What if some of our professed theologians were to take up the subject?—

For the Western Recorder.

"And he (Messiah) shall confirm the covenant with many for one week."—Dan. ix, 27.

The prophet had been reading the prophecies, and had discovered that the captivity of the Jews would continue seventy years. And while he prayed and made supplication to the Most High, Gabriel the angel came to him, and informed him that he had come to the right conclusion; for seventy years were determined for the captivity of his people. Nor does the angel stop here, but carries forward the views of the prophet to behold the glorious gospel day; and after showing him at what time the building of the holy city would commence, the advent of the Messiah, the time he must be cut off, (and not for himself); he then informs the prophet, that Messiah should confirm the covenant with many for one week; which week agreeth to seven years.

Now, if Christ was seven years in promulgating his gospel, the above prophecy is fulfilled; and it cannot be fulfilled in any other way. However, a few texts of scripture will settle the question.

Matthew 1, 19—"Then Joseph, being a just man, was minded to put her away."—This, according to the chronogical table, was the fifth year before the vulgar era, called anno Domini, or the year of our Lord. Matthew ii, 1—"Now, when Jesus was born in Bethlehem of Judea;" the fourth year before the anno Domini. Luke iii, 23—"And Jesus himself began to be about thirty years of age;" the twenty-sixth anno Domini. Matthew xxvii, 35—"And they crucified him;" the thirty-third anno Domini; to which all the parallel texts agree. And now it appears that Christ was four years old, at the commencement of the anno Domini; that he began to preach the twenty-sixth anno Domini, when he was thirty years old; and he was crucified the thirty-third anno Domini; which plainly shows that he was thirty-seven years old at his death: All which clearly proves that he was seven years in the ministry.

A LAYMAN.

We hazard no personal opinion as to the above; at least, for the present. We would, however, recommend to the attention of "A Layman," the last clause of verse 27, chap. 9, of Daniel; and ask, what, on his views of the subject, are we to understand by Messiah's causing the sacrifice to cease in the *midst of the week.*

MEANS OF PROMOTING A REVIVAL.

The New-Castle (Delaware) Presbytery, after reporting the low state of religion within their bounds, speak of some special symptoms of wakefulness to the subject; and present the following to the churches as their report on the means of promoting a revival:—

The committee who were appointed to consider what means could be adopted, to call up a greater and more general attention to the means of grace, and generally to promote our being favoured by the great Head of the Church, with the greatest of all blessings, a true revival of religion throughout our bounds, made the following report, which was unanimously adopted, viz:—

Resolved, 1. That inasmuch as it has been found by the experience of some years, that our plan of going two and two, to visit and preach in each other's congregations, has failed to excite the interest of the community, in calling out numerous audiences, as was the case when it was first adopted, this Presbytery will make trial of four days' meetings, which have been adopted by our brethren both to the east and west, and attended with the most blessed effects: And for this purpose, that the ministers be classed as follows, to hold meetings in each other's congregations, viz:—1st class, Doctors Martin, Magraw, and Rev. Messrs. Finney and Parker. 2d class, Dr. Dickey, Messrs. White, Graham, Russell, and Love. 3d, Rev. Messrs. J. Latta, Barr, Morrison, and Dickinson. 4th, Messrs. Bell, Howe, Gilbert, Adair, and J. M. Dickey. 5th, Messrs. Boyer, Grier, Babbitt, and Douglass. The ministers in each class to consult together, and adopt such measures in carrying the plan into effect, as to the time and place of holding these meetings, and the particular mode of conducting the services, as to them shall appear best calculated to promote the divine glory and the good of souls. And that it be recommended to the churches, to observe a day of fasting, humiliation and prayer, at such time previous to holding the four days' meeting as they shall approve.

2. That as no plan, however well concerted, nor how ably soever its details be carried into effect, will ever be effectual in awakening and converting souls, without the divine blessing; and whereas the great Head of the Church is in a peculiar and a delightful sense the hearer of prayer; for at the same time that he has said, that "he will for all these things be enquired of by us, to do them unto us," he has promised to hear and answer prayer; that "he is more ready to give his Holy Spirit to them that ask, than earthly parents are to give good gifts unto their children;" that it be earnestly and affectionately recommended to the members of this Presbytery, that they individually agree to set apart a short time in the twilight of every evening, as a season of special prayer for a revival of religion in our respective congregations, and in the Presbytery at large, and that the ministers present this subject to the pious members of their churches, in such a way as seems best adapted to secure their union in the twilight concert of prayer, for the blessing of God on their own souls, and the immense multitude of souls around them who are ready to perish. And they would earnestly recommend that this solemn and appalling fact be kept distinctly before the mind of every minister and elder in this Presbytery, and that it may be placed prominently before all who may be induced to join in this concert, that unless God, in his infinite mercy, and through the boundless riches of his grace, do pour out of his Spirit on our congregations, and thro'out our whole bounds, and graciously revive his work, the human certainty is, that a vast proportion of the people will live and die in sin, and go down to the chambers of dismal lamentation and woe.

3. That the ministers and elders be enjoined to engage in the work of visiting from house to house, and conversing individually with all the members of the families visited, and endeavour to stir up Christians to greater watchfulness, importunity in prayer, and devotedness to the cause of God, and the well-being of undying souls, and to lead the unconverted to feel their obligation to give their hearts to God, to abandon all sinful pursuits and practices, and become decidedly and truly pious.

4. That it be urged, closely, affectionately, and faithfully urged, on all professors of religion, that they are under the most solemn obligations to labour more, and make greater sacrifices of time and money, in the cause of Him, who, "though rich, yet for their sakes became poor;" that they must do more, or they never can evidence to the world that they are Christians; and that they have compassion for the multitudes of their fellow-sinners, who are perishing around them, and amid the darkness and cruelties of paganism.

5. They would recommend to the ministers, especially, that they watch, and strive, and pray, and labour, to carry a savour of piety with them wherever they go, and in all their intercourse with their people, show that they regard the salvation of their souls as of the last importance; "that they *believe*, and therefore speak."

From the Evangelist.

INTERESTING CONVERSION.

At a conference of the churches in Connecticut, an elderly man, a delegate from W——, after stating that a revival of religion had succeeded the conference in the town he represented, said, that there was an aged man who had been all his life a strong Universalist; delighted in challenging disputes with all who would meet him on that subject; that he felt perfectly confident he was right, so much so, that *he feared neither God nor man;* was notoriously vile in his character, and took the greatest delight in reviling religion and slandering professors of it; that no bad company could be assembled adjacent to this man, but he was sure to be among them, and to be more wicked than any other present. *Gambling, profane swearing, horse racing*, and the like, were employments the most congenial to his disposition. He was quite a traveller; had been in most of the United States; and the above was his general character wherever he was known. In short, said he, perhaps a worse character never lived. (A good example this of universalism.) When the conference, said he, met at W——, this man was requested to build the fire in the room where they met, and while doing this, he was struck with a deep impression, that he must attend the conference that day. But he felt that it would be so degrading to him, to attend a meeting of that kind, which he had so universally reproached, and the cause of religion too; that he determined to listen to no such monitions. The idea, however, pressed upon him more and more, until the meeting assembled; that he *must* go in, became almost irresistible. He determined, therefore, to occupy some remote part of the gallery, where he should probably be the least seen by his old companions in *universalism* and sin. But when his wife came out into the aisle with the church, the fact that the righteous would be separated from the wicked, and that this separation had now begun with him, struck like a dagger to his heart. He struggled to remove the impression every way in his power, but it was fastened like a nail in a sure place, by the great Master of assemblies.

After the meeting had closed for the day, he felt a stronger impulse than ever, that he must attend the evening meeting. This was more self-denying than the other, because he had always vehemently *abhorred* and reviled night meetings; but go he must. He however went early, and secreted himself behind a writing-desk, that no one should know he was present. From this meeting he returned home, laden with deep distress; found that he was a vile sinner, and that it was a wonder of mercy he was out of hell, whither he knew he was fast hastening. His former views on the subject of religion; his ideas of universal salvation, were a mere *refuge of lies*, calculated only to lead souls down to eternal death. Mercy from God, whom he had so often abused, was what he could not expect.

But he had scarcely arrived at home, before his son and daughter came in, under similar awakenings, received that evening. They were deeply and awfully impressed with their undone situation. As they entered the room, one after the other broke out in sighs and tears, saying, "Oh, my father, my father, pray for me! do pray for me!"

O, my dear friends, said the speaker, judge what could have been my distress then! I say, my distress, for I can no longer conceal from you, that *I am the man.* Yes, I am that very old sinner, with my locks blossoming for the grave! O, judge what my sensations must have been, when my children, who were grown, came round me, and begged me to pray for them, when I had never offered a single prayer for myself! Ah, this agony cannot be expressed.

But after some days of keen anguish, and remorse of heart for my sins, it pleased my blessed Saviour to speak peace to my troubled soul. Yes, my friends, I now enjoy that peace that the world knows nothing of; a happiness which nothing but the Spirit of God can impart. But I must say, that there is no happiness in sin, for I have tried it, probably more than any of you here; and I positively aver, that there is more solid satisfaction in worshipping God one hour, than in all the pleasures of sin that I have ever enjoyed.

And, Universalists, a word to you: I know your doctrines: I am acquainted with all your arguments; they are nothing but a series of falsehoods, a refuge of lies, that will serve to quiet your consciences for a few days at the longest. But death will come and remove the delusion! Eternity will show how awfully you have been deceived. Alas! It will then be too late! I know you are deceived. I feel it in my soul; and unless you repent, you will be lost forever.—Pray examine the word of God, listen to its dictates, and fly to the Saviour while he is on the mercy-seat.

AMICUS,

From the Christian Watchman.

JESUS CHRIST, THE GOOD SHEPHERD.

Among the numerous advantages which are gained to christianity by the publication of the gospel in Palestine and the east, the accumulation of evidence for the truth of scripture, and the propriety of its figurative language, are not the least. The following extracts from Rev. Mr. Anderson's tour in Greece, is a beautiful confirmation of the fitness of those passages in the new testament, in which Christ compares himself to the shepherd.

Mr. Anderson says—"Being wakeful at night, I occasionally heard noises from the hills, which our attendants said proceeded from wolves. The watchful shepherds shouted, and the sheep probably escaped. I was forcibly reminded of the "Good Shepherd." Were the flock near our tent to be forsaken by the shepherd for a single night, it would be scattered and devoured. Just as certainly would it be so with the flock of Christ in this world.

"One of the great delights in travelling through a pastoral country, is to see and to feel the force of the beautiful imagery of the scriptures, borrowed from pastoral life. All day long the shepherd attends his flock, leading them into "green pastures," near fountains of water, and he chooses a convenient place for them to rest at noon."—At night, he drives them near his tent, and if there is danger, encloses them in folds; and at the first alarm, he is roused for their protection. They know him, they know his voice, they do not flee from him, they follow him. The tender lambs he often keeps at home, while their dams are feeding on the mountains, lest they be wearied or lost, or fall down the fatal steep. When travelling, he tenderly watches over them, and carries such as are exhausted, in his arms, or stops the flock till they are rested. Such a shepherd is the Lord Jesus Christ to his spiritual flock. Nay, far more; for he says, "I give unto them eternal life, and they shall never perish; neither shall any be able to pluck them out of my hand."[*]

Mr. Hartley witnessed a similar incident.

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[*] John x, 28.

In his journal, published in the London Missionary Register for 1830, he says—

"Having had my attention directed last night to the words, "The sheep hear his voice," and "He calleth his own sheep by name," &c. I asked my man if it was usual in Greece to give names to the sheep? He informed me that it was, and that the sheep obeyed the shepherd when he called them by their name. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it immediately left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, that *a stranger they will not follow, but will flee from him; for they know not the voice of strangers.* The shepherd told me that many of his sheep were *wild*; that they had not yet learned their names; but that by teaching, they would all learn them. The others, which knew their names, he called *tame*."

* * *

From the New-York Baptist Repository.

MY MOTHER'S LAST PRAYER.

May God protect thee, my little one, said my mother, as I stood by her dying bed.—There was a soft tremour in her failing voice, which checked the joyous laugh that trembled on my lip, as I in childish joyfulness, shook the pale hand of my dying parent from my head, and buried my brow in the rich mass of bright hair which floated over her pillow. Again her sweet voice sighed forth, "Lead her not into temptation, but deliver her from evil." I raised my face from its beautiful resting place, and young as I was, felt the influence of a mother's prayer. Her lips still moved, and her deep blue eyes were bent on me, as if they would have left one of their bright, unearthly rays as a seal to her death-bed covenant. But she spoke not again; the last effort of nature had uttered that prayer, and she lived not to breathe another.

I have every reason to believe that God has, to a great degree, caused that prayer to be instrumental in gaining its own answer; for often when the heedlessness of chilhood and youth would have led me into errors, has the sweet voice, now hushed forever, intermingled itself with my thoughts, and like the rosy link of a fairy chain, drawn me from my purpose. Oft when my brow has been wreathed with flowers for the festival; when my cheek has been flushed, and my eye sparkled with anticipated pleasure, have I caught the reflection of that eye in the mirror, and thought it resembled my mother's; her last maternal supplication to heaven has come to my memory; the clustering roses have been torn from my head; sober sadness has chased the unnatural glow from my cheek, and the sight from my eye, and my thoughts have been carried back to my lost parent, and from her to the heaven she inhabits; the festival, with all its attractions, has been forgotten, and I have been "delivered from temptation."

Again: When the sparkling wine cup has almost bathed my lips, has the last prayer of my mother seemed to mingle with its contents, and it has remained untasted.—When my hand rested in that of the dishonourable, and trembled to touch him that "says in his heart, there is no God," has that voice seemed to flow with its fascinating accents; I have listened to it, and fled as if from a serpent of my native forest.

Never have I received any great good, escaped any threatening evil, or been delivered from temptation, but I have imputed it to the effects of *my mother's last prayer*.

* * *

From the Albany Gazette.

STATE COLONISATION SOCIETY.

At the second anniversary meeting of the New-York State Colonisation Society, held at the assembly chamber, in the capitol, on the 14th April, 1831; the Hon. Chief Justice Savage in the chair.

The meeting was opened with prayer by Rev. Dr. Wilson.

Harmanus Bleecker, Esq. addressed the meeting in relation to the general objects and the progress of the society.

Gerrit Smith, Esq. offerered the following resolution, which was adopted:—

Resolved, That the thanks of this Society, and of the friends of the great cause in which it is engaged, are eminently due to the religious societies and clergy of this state, for the collection made on the 4th of July last; and that we confidently rely on their continued patronage.

The resolution was seconded by M. C. Patterson, Esq. of New-York, who supported the same by an eloquent and able address.

Mr. Butler offered the following resolution, which was adopted:—

Resolved, That the Board of Managers issue an address, earnestly recommending the renewal of collections in aid of the Parent Society, on the Sabbath preceding, or subsequent to the 4th of July next, and also the formation of an auxiliary society in every religious congregation in this state.

The officers of the Society were then reelected for the ensuing year, viz:—

JOHN SAVAGE, *President.*
Vice-Presidents.
1st district—James Milnor.
2d district—N. P. Tallmadge.
3d district—Eliphalet Nott.
4th district—Luther Bradish.
5th district—Gerrit Smith.
6th district—Samuel Nelson.
7th district—N. W. Howell.
8th district—David E. Evans.

Managers—Benjamin F. Butler, Harmanus Bleecker, Charles R. Webster, Jabez D. Hammond, John Willard.

Richard Yates, *Treasurer.*
Richard V. De Witt, *Secretary.*

INTELLIGENCE.

SANDWICH ISLANDS.

The last intelligence, communicated under this head, brought down the dates to the 27th of September. We have now before us a letter from Honolulu, dated the 27th October, just a month later. It was, however, written in great haste, and contains only an item or two of general interest.

Capt. Taylor had just returned from his voyage to the northwest coast; bringing with him thirty-three of the natives. They were "of the Cligane tribe, and the very men who had the quarrel, and wounded the mate on board the Volunteer. One of them was Kow, the chief of the tribe. They appeared friendly, and were curious to examine every thing they saw."—The missionaries would have gladly retained one or two of them as pupils; but could not persuade any to stay. "They were going on a hunting expedition with Capt. Taylor, who appeared to have entirely gained their friendship and confidence." These, we suppose, are the Indians mentioned in Mr. Green's journal on the coast, as having boarded the vessel, &c. The circumstance shows that they have some flexibility of disposition, and are not beyond the reach of benevolent effort.

An occurrence had taken place in reference to the Jesuits, which had occasioned some solicitude. The King had commanded his people not to visit them for the purpose of instruction; and having left the island for a little time, sent orders to have those punished who refused to obey. About twelve of his subjects having done so, were put in irons for a short time, and then "sentenced to cut and draw stones for the fort." The missionaries, of course, had nothing to do with the measure, and were not in favour of it; but this circumstance would not, perhaps, be credited by their enemies. The business, it seems, was beginning to make some noise.—The missionaries had even signified to Kinall and Madam Boki, that they could not be pleased with any such measure; but the King's commandment had been received, and there was no alternative. It must be executed.

Oahu.—The following statement is from a joint letter of Messrs. Bingham, Clarke, Chamberlain and Shepherd, dated March, 1830, and published in the Missionary Herald for the present month. Though intelligence of a much later date has been received, the facts here recorded are worthy of grateful recollection. A few of them have been before noticed in our columns:—

Public preaching has been maintained here, pretty uniformly, three times a week, since the summer of 1822, besides the English service; and occasional tours around the island, and many smaller excursions, have been made for the same purpose, as we have had opportunity and strengh for them.

Our congregation in general has been large; for the last nine months averaging, on Sabbath morning, between 3000 and 4000; Sabbath afternoon, from 2000 to 3000; and on Wednesday evening, from 500 to 1000. A large proportion of these are pretty constant hearers, residing in the village or town of Honoruru; but many are less constant hearers, from neighbouring villages, and a considerable number are occasional hearers, from all parts of the island, and strangers from other islands.

Five years ago, Karaimoku and eight or ten other serious men were formed into a prayer-meeting, to be conducted chiefly by themselves. That number has increased to 1587, of whom 1137 belong to the village and valley of Honoruru. Four years ago, we recorded 700 females in Oahu as members of the female prayer meeting. That number has been gradually increasing; and now the number is 2100, of whom 1500 belong to Honoruru, 600 to the other districts, who meet at their own places. This makes the aggregate 3689 in Oahu alone, who are members of a weekly prayer-meeting, the rules of which require that no immoral person shall become a member, or, being known to be immoral, shall continue a member.

The female prayer meeting has been superintended by the females of the mision, residing at this station, who have attended in rotation from its commencement. When the meeting became so large, that the house which they had built for their accomodation would not admit more than half; and when a female voice could not be heard by all, either in reading the scriptures, or in prayer, or conversation, the meeting was divided into thirty classes, and placed under thirty native female leaders, who, for the most part, are members of the church, or candidates for admission, and all members of the female school, now under the particular direction and tuition of Mrs. Bingham, Mrs. Clark, and Mrs. Chamberlain. These thirty native leaders, or monitors, are expected to watch over their classes, to meet them once a week, give them good advice, and pray with them, read a portion of scripture, and a hymn; and at other times, observe the mode of their life, and endeavour to improve it. They are, moreover, each to take a class of children belonging to the mothers connected with the prayer meeting, and these children, about 300 in number, are to be inspected in these clases once a week by the missionary females. Though this plan has been scarcely three months in operation, it is likely to exceed our original expectations.

Another association, under the direction of the brethren of the mission, is composed of the members of the church, and those who have manifested special seriousness, and a desire to profess their attachment to the word and service of God, and their hope and confidence in Christ. Such appears to be their desire for religious conversation, either to make inquiries with respect to duty, or to tell their fears, or hopes, or joys, or difficulties, that some one of our number devotes half of a day in a week to conversation, besides many occasional interesting interviews with them. These, about six hundred in number, are emphatically the *temperance society* of Oahu. But its principal design is that of an inquiry meeting, and as such it often has new accessions. About 400 belong to Honoruru, and 200 to the other districts. It is expected of them, that their lives should be such as becometh the gospel; that they exert a good influence in suppressing every species of immorality; and that, on the subject of ardent spirits, they follow not only the same principles of utter abstinence which we ourselves adopt, but also that they will not engage in distilling, buying, or selling this dangerous article for the sake of gain, nor offer it to their friends as a compliment, nor give it to their labourers.

Our Sabbath school, consisting of about 120 students of the scriptures, continues to demand and to receive attention from us, and not without the prospect of good.

We cannot speak of great numbers admitted to the church, though we would hope that the number of truly pious persons, not yet admitted, is greater than the number admitted. It deserves our cordial and devout thanksgiving to God, that his word does not appear to have been preached in vain, amidst all the opposing influences to which this plan has been subjected.

On the first of November last, nine persons, having given pleasing evidence of a cordial acceptance of the terms of the gospel, and having been some time propounded, were admitted to baptism and the Lord's supper, and their names subscribed by their own hands to our church constitution. At the subsequent communion season, January 24th, five persons were admitted to the church. Nine other candidates were then propounded, who, at our communion season on the 7th inst. were admitted to the church. The whole number of natives admitted at this station, including the youths from the foreign mission school, is 87. To these add fourteen more, who have recently been examined and propounded for admission, and the number is 101. Of these, but one has been excommunicated, a youth of the foreign mission school; five have died, as we believe, in the faith; and nine have gone to other stations.

Small as the number is, the very great change in their conduct and character, their serious and regular attention to the duties of christianity, and their cordial attachment to us and our cause, furnish happy evidence, that the Spirit of God has been effectually operating on their hearts, to give success to his holy truth. Well may we imitate the pious prophet and judge of Israel, in erecting our monument of gratitude and praise, and joyfully inscribe upon it, "Hitherto the Lord hath helped us." To him be all the glory. Soliciting the continuance of your prayers, and the prayers of the churches for us and those to whom you have been pleased to send us, we are happy to subscribe ourselves, your's, for Jesus' sake.

* * *

FROM INDIA.

By Calcutta papers to Dec. 1, it appears, that pestilent diseases were very alarming, and in the space of a month many hundreds died of fever and cholera, in the metropolis and in several parts adjacent. The Hindoos are principally the sufferers. Many of the natives dislike the law prohibiting widow-burning, and had sent a petition to the British parliament for its abolition, that they might restore the horrid custom of immolating their women on the funeral pile; but Ram Mohun Roy had taken out a counter report, which it was expected would nullify all attempts of the other party.

Much talk is had in the papers respecting the departure of Baboo Ram-Mohun Roy, for England, who is the first Bramhun that has proceeded thither from India for forty years. With the aid of his servants, he hoped to be able, both on his voyage, and during his residence in England, to live strictly according to the rules of his caste, and on his return to escape censure. This Hindoo has professed some kind of credence in the sacred scriptures, and it has sometimes been reported in this country that he had become a Christian.* It seems, however, by his arrangement to preserve himself from christian contamination, that he is still a pagan.

* The Unitarians, we believe, have formerly deemed him as a sort of missionary.—*Ed. Rec.*

* * *

From the Boston Recorder.

MADAGASCAR.

Mr. Edward Baker, missionary printer in Madagascar, writes to the London Missionary Society, under date of July 1, 1830. He states that the new testament is rapidly dispersing through the whole district of Imerina, by means of the schools; and has even reached to the sea coast in several directions, by many who were formerly scholars, being stationed there on government service. Several instances which have come to his knowledge, show that it is read with zeal and a spirit of enquiry. Two of his printers have, since its publication, begun to read it, to pray in their families, and to bring each a wife and sister to the chapel. Having given an account of the zeal of a native convert, and of the promising conduct of three slaves, he concludes with this general notice of the mission and its prospects:—

"The above statements supply facts among the most cheering, perhaps, of any to be discovered in the present state of our mission. They prove that some, in this land of heathen darkness, may, and do, manifest a love to the word of God. They shew that such a sentiment may spread from one to another, aided by the means in operation, without the intervening aid of ourselves; and therefore they forbid us to entertain despondency, and encourage us to look forward to the period when such occurrences will multiply indefinitely, and thence the knowledge of salvation be increasingly dispersed. Our labours are by the present government rather permitted than sanctioned; and in a nation like this, where the word of government is absolute law, that very fact may justly serve to give more importance to the things I have stated, as shewing them to be the result of a pure desire to know and follow the word of God. I presume not to guess at the future, but I cannot think that the word of God will ever be exterminated from this land, or that the name of Jesus will ever be forgotten. The religion we teach is too pure in its precepts to be easily spoken against, and probably may be thought too inconsiderable to endanger idolatry. The means, however, of extending the gospel are considerably increased, and its actual spread is evident. Never have I observed, so much as now, the great effect already produced by the gospel here. Conversation among the natives on the subject of religion is frequent, and the preached gospel reaches, with an impressive force, the consciences of some of the people. There is certainly no inducement for us to slacken in our exertions, but, on the contrary, to labour while it is called to-day. We have under our superintendence, not fewer than 2500 children, and, with this charge, it behoves us to feel our personal reponsiblity. "Whatsover thy hand findeth to do, do with all thy might."

* * *

ARRIVAL OF MISSIONARIES.

Rev. Dr. Bolles, Corresponding Secretary of the Baptist Board, has received a letter from Rev. John T. Jones, announcing his safe arrival, and that of his lady, in the Bay of Bengal. There were no remarkable occurrences on their passage, which was completed in 130 days. Mr. Jones expresses his entire satisfaction with the accommodations of the vessel, and observes that the voyage was remarkably pleasant.

The Congregational Missionaries, who sailed in the same ship Corvo, the Rev. Messrs. William Hervey, William Ramsey, and Hollis Read, with their wives, missionaries to Bombay, under the direction of the American Board, were, we believe, all in good health.

Infidelity of Catholic Priests.—A Roman priest of New-York recently endeavoured to *pervert* a protestant woman from the truth.—"*The bible,*" he replied, "*is a bad book; it is all stuff.* Burn it, and come and join our church."

This confirms all the other testimony, which assures us, that Italian, French, and Irish Jesuits and priests, who are now flocking to America by hundreds, are disguised atheists.—*Protestant.*

Religion in Virginia and North Carolina.—According to a late estimate made by the Sunday School Union of Prince Edward county, Va. there are in these two states 1,618,000 non-professors of religion, and nearly 135,000 without the advantages of religious instruction. In these states there are 370,000 children of a suitable age to receive Sabbath school instruction. In Virgina, which contains more than half a million of inhabitants, there are but 25,000 professors of religion, including all members of all the orthodox churches. From such statements as these, we learn what efforts are necessary to bring even the Atlantic states under proper christian cultivation.—*Charleston Obs.*

Good Resolution.—At a meeting of the Presbytery of Baltimore, held October 6th, 1830, the following preamble and resolution were *unanimously* adopted:—Whereas, in view of this Presbytery, the presbyterian church with which we are connected, in general, and we, as a Presbytery, in particular, have, to a most inexcusable degree, neglected the claims of foreign missions; and whereas the present state of the heathen world, as well as the last command of our divine Redeemer, most urgently call us to exert ourselves in this noble cause: Therefore,

Resolved, That we *as a body*, will make the attempt from this time, to support *at least one missionary, from year to year, in the foreign field.*

"*Innocent Amusements.*"—Under this head, a writer in the Hudson (Ohio) Observer tells of a *pious* lady, who employs a dancing master to "apply the finishing hand" to the education of her son and daughter, and "make them all that a pious mother could desire." He does not tell, however, whether she is careful to employ none but a *pious* dancing master. Certainly, none other should be permitted to "apply the finishing hand" to the manners of her children. *Vt. Chronicle.*

REVIVALS.

Revivals have now become so frequent, and so wonderful in their character, that we feel some embarrassment about disposing of such a quantity of matter as is continually coming before us. After mature reflection, however, we conclude to publish the accredited notices that come from our correspondents, and the most interesting of those which are furnished by other journals; condensing the rest more or less, as our limits require, at the time of receiving them.

Among the places mentioned in the last week's journals, are—

Portland, Me.—Just commenced, through the instrumentality of a protracted meeting.

Brooklyn, L. I.—Accessions to Mr. Carrol's church, 103.

Rye, Westchester Co. N. Y.—Work in gradual progress, for several weeks.

Cayuga, Cayuga Co. N. Y.—At a three day's meeting, many were rejoicing in God, and many inquiring. The power of God was manifest.

Newark, Wayne Co.—Since January the work has commenced, says the Evangelist, "with astonishing power; and in the course of a few weeks, hundreds were either rejoicing in hope, or inquiring what they must do."

"The preaching of the word with great plainness, has been here attended with saving efficacy. Almost every family in this pleasant village, has shared in the work. In February and March, about 160 were added to the presbyterian church; about as many more to the methodists and baptists; so that the whole number of coversions in the village and its immediate vicinity, is probably not less than 400. Immediate submission to God, in all cases of anxiety and repentance, were insisted on by those who took the lead in the anxious rooms."

Lyons & Williamson, N. Y.—The same correspondent says:—"A glorious work is in progress at Lyons, Williamson, and several other places in the vicinity. The whole of this part of the country seems to be full of God. Four days' meetings, morning prayer meetings, and others, are now continual, in all this part of Christ's vineyard. The people of God labour hard, and receive good wages."

Granville Co. N. C.—In Oxford there have been about fifty, and in Shilo about thirty, accessions to the church, by profession. Other places in the vicinity are beginning to be favoured.

Amherst College, Ms.—When the work had apparently been about ten days in progress, there had been from ten to fifteen cases of hope.

Troy, N. Y.—Up to the 4th ult. there had been 150 accessions to the second presbyterian church; only twelve of them by letter. "The numbers added to the several churches in this city, within the last three months, varies little from 500; about half to the presbyterian, and most of the other half to the methodist and baptist; a few to the episcopalian."

Stockbridge, Mass.—A four days' meeting, held about the first of the present month, became interesting more or less in connection with the following circumstance:—"An old man, 75 years of age or more, from a neighbouring town, arose and said, that he had come there to seek the salvation of his soul. His head, he said, was whitened for the grave; he had no hope, and he wished prayers might be offered for him." Many were affected. The solemnity increased. God was evidently present. Inquirers began to multiply; and some were soon rejoicing. General aspect, full of hope.

Sheffield & Dalton, Mass.—A similar meeting, held at the former place, was attended with similar results. In Dalton, the work "is powerful."

Newark-Valley, Tioga Co. N. Y.—Here 103 were to be received in communion, on the first Sabbath in April. Twenty was the largest accession ever before witnessed by that church, at one time. The congregation is small; and some entire families have been converted.

West-Hampton, L. I.—A gradual work here; several months in progress; forty-one accessions, and several cases of hope.

Meadville, Penn.—The work gradual; thirty-six accessions. Seven teachers, and four scholars of the Sabbath school, were of the number.

Greenwich, Conn.—A four days' meeting in one of the congregations has been greatly blessed; in the other, a revival has been some time in progress.

The Baptists and Methodists mention numerous instances of revival.

Germantown School, Pa.—The Philadelphian mentions that a revival has been some time in progress at the manual labour school in Germantown. This school is similar in its plan of operations to that of the Oneida Institute.

Revivals.—The blessed operations of the Holy Spirit in the awakening and conversion of sinners, which have been so signally displayed in this region, are extending into New-England; and recent accounts from the south assure us, that the good work is also commencing in many churches there. We cannot even pretend to mention all the places where revivals exist. Four days' meetings are every where blessed to the refreshing of the churches, and to the conversion of multitudes of sinners. It is found to be true in relation to the subject of religion, as we all know it is in relation to every other subject, that to make an impression, either to convince the understanding, or to affect the heart, and produce corresponding action, it is necessary to bring it before the mind, and to *keep* it there, as a prominent object, until its claims and its consequences in all their tremendous reality are fully weighed; that the more the mind is diverted, the oftener the attention is called off to other matters, the more faint will be the impression, and the less likely is it that any one subject will receive the consideration which it merits. Philosophy, no less than common sense and experience, recommend the course which has of late been so extensively adopted, of making the subject of religion the prominent, and as far as possible, the only object to be presented to the minds of the impenitent, until a decision is deliberately made, and they resolve to act for the Lord, and have strengthened their resolution by making public their determination to act wholly for him.

No course, either, can be so likely as this, to expose the preposterous, the soul destroying, and prevailing error, that although the scriptures are true, as generally understood by orthodox Christians; although heaven and hell, with their infinite consequences, depend upon our own choice; although the delay of a day, an hour, or a moment, may occasion the loss of the one, and fasten upon us the flames and torments of the other; yet that it is an evidence of weakness and folly, to attend to the subject of religion to the exclusion or neglect of other concerns. The mind must be kept in close contact with the subject of the soul's salvation, or it will not be understood—will not be realised; and of course the heart will not be affected, or compliance with the directions of God for its attainment, secured.

We do not expect to succeed in an attempt to enlist any one in our worldly schemes, or to secure his co operation, while we perceive his thoughts are diverted and his attention called another way. But our hopes of success depend much upon the fact, whether we are or are not able to secure a patient hearing, and on our being able to occupy the whole mind so as to exclude from it all other subjects.

It is on this principle that the great effects of our four days' meetings have been produced. It is here that Christians have stolen a march of the adversary of souls, and have thus done something towards wiping away the standing reproach recorded against them, on the pages of inspiration, that "the children of this world are in their generation wiser than the children of light."—*Roch. Obs.*

Greece.—A powerful revival has commenced on the ridge road, in the town of Greece, extending also to the town of Parma, under the preaching of Elder Kinney, of the baptist denomination. Some of the most influential men, and those who have long gloried in their infidelity, are among the number that have submitted to God.—*ib.*

Clarence, Erie Co.—We learn from a gentleman who was at Clarence, last week, that a revival has recently commenced at that place, in the society which enjoys the labours of Rev. Mr. Remington. A considerable number have expressed hopes of an interest in the Saviour, and the work continues with undiminished interest and power. One fact our informant states, which we deem worthy of especial notice, which is, that in a particular neighbourhood in the eastern part of the society, consisting of twenty-five families, in which there was not a praying family (if indeed a praying soul) previously to the commencement of the revival, the family altar has been erected in seventeen already.—*ib.*

Bergen, Genesee Co.—The four days' meeting held at Bergen last week, we are informed, was one in which the power of God in the conversion of sinners was most strikingly manifested. A number of those who have been strong advocates for universalism have been made trophies of redeeming love. Some individuals of this class are doing great good, in their labours with those who had drank with them deeply at this fountain of delusion and death. The powers of darkness appear to have brought out all their forces at this meeting, and have suffered a signal defeat. The Lord has triumphed! Glory be to the riches of his grace!

A letter just received says—"The meeting in Bergen was a powerful one. Not far from sixty conversions during the meeting. Preachers, Messrs. Sedgwick, Crawford, Cheesman, Mead, and one or two others."—*ib.*

Erie, Pa.—We are informed by the Erie Observer, that a four days' meeting has recently been held at that place; that a revival is in progress, and that sinners are submitting to God. From the location of Erie, which gives it necessarily a commanding influence over an extensive and populous section of country, we cannot but rejoice to learn that the Spirit of God is awakening sinners there from their slumbers, and putting a new song into their mouths. We hope to learn, ere long, that from this point revivals have extended to all that district of country; that its inhabitants may be as highly distinguished by their piety, as they now are by the fertility of their soil, and the temporal blessings which God has bestowed upon them.—*ib.*

Ware Village, Mass.—The following letter from Rev. Parsons Cooke, of Ware village, to the editors of the Boston Recorder, is dated March 29th:—

Messrs. Willis & Rand—I have felt it to be my duty to give you some account of a revival of religion, which we are enjoying in this place. I have in times past had some hesitation with regard to the expediency of giving early publicity to revivals; and though we have had in the course of five years three revivals before, I have never published any account of either. But I have seen of late results so manifestly good, from the reading of the cheering-intelligence which has appeared in the Recorder, of revivals in other places, that I cannot resist the conviction of duty, to contribute what I can, to sustain a fund of intelligence so interesting and so stimulating to the faith and efforts of Christians.

We are now enjoying an extensive revival. Its commencement among professing Christians took place as early as the first of December last; and for about two months its influence appeared to be confined to the church. Many professors of religion had seasons of thorough searching of heart, and in some cases Christians had deep and pungent distress of mind. And there was during this time a gradual and very perceptible increase of fervour and spirituality in the church. About the first of February, there were a few cases of inquiry among impenitent sinners; and since that time, cases of conviction and hopeful conversion have been numerous. We never have had a season of more joyful interest. The revival has been remarkably still in its progress, and at the farthest remove from mere animal excitements. Scarce an addition has been made to the usual means of grace. The work has gone forward in such a way, as most effectually to show it to be the work of God; and there has been no time, when the prospect of a continuance and increase of the work were better than at the present moment.

"*Most effectually show* it to be the work of God!"—We had supposed that it was God's *usual* method of operation to make *his children co-workers with him.* But the writer, if we mistake not, would seem to estimate the genuineness of a revival much in proportion to the sloth and unfaithfulness of Christians. But perhaps we do not rightly estimate his meaning.

Stonington, Conn.—A writer in the last Stonington Phenix, says:—"As many of our readers abroad have heard of an unusual religious attention in this village, it will doubtless be gratifying to many of them to hear further concerning it. It is our happiness to inform them that God has been very gracious unto us, and is still displaying us the wonders of his love and grace. So much stillness, with such universal attention; so much of sober thinking and tender feeling and solemn resolving, we have never witnessed before. Christians are humble, prayerful, grateful, active, habitually kind to each other and to all. There is no opposition; no indifference. In every dwelling, in every shop, and in the corner of the streets, where fellow beings chance to meet, they are talking of the great salvation. The attention of this community is now as extensive and intense, we suppose, as at any former period; and if those who love the cause of salvation will be humble, and prayerful, and active still, and suffer no occurrence to divert their thoughts from this great work of saving love, we may expect that God has greater blessings yet in store for us, and that every family in this whole town shall be led to feel that the kingdom of God has come nigh unto them. In regard to numbers, we say nothing at present. We hope to furnish our friends a more particular account hereafter. It would be premature, perhaps, to say more; and yet our regard for our absent friends would not permit us to say less. "Brethren, pray for us;" be grateful with us."

Prince Edward Co. Va.—We are informed that a revival has commenced in the vicinity of Hampden Sydney College; and that many in that place, both citizens and students, *feel* that they are, indeed, most deeply interested in it. A large number, it is stated by our informant, are anxiously inquiring what they must do to be saved. We name the fact of this revival, that Christians in every part of the country, while earnestly imploring the blessing of God on the Union Seminary, may offer special prayer for the college and its members.—*So. Rel. Telegraph.*

Le Roy, N. Y.—A correspondent at Le Roy, under date of March 22, says—"Since January, the Lord has added about sixty souls to the presbyterian church in this village. A four days' meeting commenced at Batavia, on Thursday last."—*N. Y. Evan.*

Greenwich Academy.—We are informed that a number of the youth in this academy have recently shared in the revival that prevails in Greenwich.—*Evan.*

Providence, R. I.—We learn that a more than common attention to religion is apparent in this town; but of the particulars we are not informed.—*Chris. Watch.*

The editor of the Philadelphian concludes a summary of revivals as follows:—

"In short, we know of one hundred and

twenty churches, besides many in the baptist and methodist connection, which are now witnessing the power and grace of God in reviving his saints, and in convincing and converting sinners.

"Ride forth, Immanuel, conquering, and to conquer; dispense all around thy chariot in its course, the gifts of everlasting life; and may all the American churches follow in thy train, shouting "HOSANNAH! Blessed be he that cometh to give repentance towards God, and faith in our Lord Jesus Christ."

Items.—We learn that the revival at *Buffalo* has received a new and powerful impulse.—Many of the lofty and the stout-hearted are now bowing to the sceptre of the Saviour.

In *Ovid*, as we understand, there is now a powerful work, which has been some weeks in progress. Particulars not mentioned.

Geneva is still a highly favoured place.

The protracted meeting at *Boston*, last week, as appears by the Recorder and the Watchman, was attended with evident tokens of the divine blessing. In all the inquiry meetings at the several churches, during the season, it is supposed that about one thousand attended, who were anxious, &c.

At *New-Haven*, as appears by last Saturday's Evangelist, the work was still powerful on the 20th. Many of the boarding schools, and other seminaries, are favoured places. The converts are estimated to be nearly as follows:—In college, 130; in the congregational societies, between 5 and 600; St. Paul's, Episcopal, over 100; about the same in the Methodist society; besides others in the Baptist and the African societies; probably amounting in all to about one thousand. Whether this will prove to have been too high or too low an estimate, we have at present no means of ascertaining.

New-York, as appears by the Saturday's papers, is still greatly favoured. The Evangelist of that date remarks as follows:—

"We state, with much satisfaction, that the work of divine grace is still making encouraging progress in this city. We are informed that in several of the presbyterian churches, the present state and prospects of the work are peculiarly encouraging, more so than at any previous time; and that this is also the fact, in the reformed Dutch churches.

"In addition to what we published on the 9th instant, we would now notice the following accessions to the churches:—

"Rev. Dr. Spring's church, rising 50; Rev. Mr. Summers' (Bap.) Nassau street, 10; Rev. Dr. Woodbridge's church, 29; Dr. Broadhead's (R. D.) church, 29. We are informed that accessions to several other churches are expected soon."

WESTERN RECORDER.

UTICA: APRIL 26, 1831.

Symptoms of Spiritual Sloth.—Men who have ever been thoroughly quickened in religious things, will seldom yield, all at once, to the suggestions of sloth. They change so gradually, as scarcely to be aware of what is befalling them; and not unfrequently, think themselves quite awake to the interests of Zion, while, at the same time, every one else sees that they have fallen into supineness and inactivity.

One of the first visible symptoms of this decline, perhaps quite the first, is a habit of rejoicing over one's own spiritual comforts; and this, not so much in the spirit of tender gratitude, as in that of self-gratification. The person who has been thus favoured, is for a time humble. But dwelling too disproportionately on his own exercises, they begin to magnify in his view; they begin to seem like a part of himself; and before he is in the least suspicious of the change, he thus comes to think of himself more highly than he ought to think.

As a second symptom, we may mention the neglect of social prayer. The neglect is but partial, at first. The individual begins to think that it is not profitable for him to attend *so many* meetings. He ought to have more time for personal improvement at home. Then he finds that when present at such meetings, he is not so much edified as formerly. The brethren, he thinks, are in fault. Nothing satifies him. He now attends out of a sense of duty, rather than from inclination; but is more and more displeased at the dullness of the meetings; when, perhaps, the difficulty lies chiefly in himself.—His next step is, to absent himself habitually, through fear of being called upon to pray.

The third symptom is, neglect of warning sinners, and of stirring up the pure minds of the brethren, by way of remembrance. If he now speaks at all to the impenitent, as such, he says that which is but little to the purpose; and if he exhorts his brethren, it is rather in the spirit of bitterness and impatience, than in that of kindness and long-suffering. This third symptom begins, in general, to exhibit itself soon after the commencement of the second.

A fourth symptom, as seen nearly at the same time, is that of worldliness. The man is constantly driving himself headlong into business, while, in the mean time, he pleads that business is driving him. His pretence will soon amount to reality. His business will soon become his severest scourge.

Another alarming symptom is covetousness. The man begins to withhold "more than is meet" from the treasuries of benevolence. He wonders that applications are becoming so frequent. He has already given so much, he says, that his charitable resources are nearly exhausted. The very sight of an agent makes him gloomy.

These are some of the exterior symptoms of sloth in spiritual things. They exhibit themselves generally, about in the order which is here mentioned. But before they assume much fixedness of character, the closet will have been greatly neglected. In reality, every decline *begins* in the closet. This is first rendered pleasant, perhaps, by a species of joyous sentimentalism, disconnected with a wrestling spirit of prayer. The suppliant feels some gratitude; but, on the whole, has little or nothing to plead for, in earnestness of soul. The joyousness at length declines, and is succeeded by cold indifference, darkness, doubt, unbelief, ingratitude. His conscience is now burthened. He has little sensible communion with God; and this little is gradually becoming less. The closet, ere long, will be found a place of gloom. His visits will be shorter and less frequent; and they will be seasons of painful conflict, and of self-reproach, rather than of pious enjoyment, and heavenly peace of mind.

Christian reader—you that have lately seen the arm of the Lord made bare for the salvation of sinners—seriously examine these characteristics. Though hastily drawn, they may aid you a little in the business of self-examination. "As face answereth to face, ... so the heart of man to man." Is it not time for many of us to pause? to bethink ourselves? This busy season has its peculiar temptations. Even the beauties of spring may serve to allure us from the thorny path of effort, unless there is special watchfulness. What will now become of the plighted vows, so often and so solemnly repeated? What of the many pledges and heartfelt promises of amendment, made so publicly, and under circumstances of such imposing solemnity? Say, christian brother, sister; what will become of them? It is far better to answer the inquiry now, at the bar of conscience and to God, than ere long be called to account by the railing adversaries of righteousness. The latter have been overawed, and nearly silenced, for a little season; but depend upon it, they have not forgotten to watch for the halting of Christians.

Cause of Spiritual Barrenness.—A writer in the Evangelist thus expresses himself with regard to this subject:—

"That most Christians, and most churches, withhold a great part of that which it is their duty "to cast into the treasury of the Lord," and that this withholding tends to our spiritual poverty, I fully believe."

We, also, have the same impression; and we believe that no one thing is in greater danger of impeding the progress of the present revivals, than the cultivation of that covetousness which is idolatry. Now, is peculiarly the period of temptation. The opening of the season for business, brings with it countless allurements.

Temperance Taverns.—At the close of the report of the New-York State Temperance Society, for the present year, we find the following notice:—

"The Executive Committee improve the space that remains on the last page of their report, to announce the intelligence, that the spacious and elegant house, No. 334 & 336, North-Market street, in the city of Albany, will be opened on the 1st of May next, as a temperance tavern. It will be so enlarged and refitted as to afford commodious and elegant accommodations for eighty guests; and the proprietors intend that no exertions on their part shall be wanting to give entire satisfaction. In connection with the opening of this house in Albany, it is proper to mention that the temperance tavern of Mr. Safford, in Utica, and of Mr. Henry, in Rochester, are also spacious, beautiful and well conducted establishments. These houses, in our three greatest thoroughfares, furnish three of the most important links in the chain of temperance taverns, which the friends of the cause hope to see soon extending from Buffalo to New-York; and on the success of the enterprising proprietors of these establishments, in the opinion of the Executive Committee, the prosperity and extension of the temperance cause is intimately connected."

Anniversary Speeches.—Those who are soon to repair to New-York and Philadelphia, and take part in the anniversaries, cannot fail to have an eye to the present revived state of the churches. All formality, dullness, display, not to say boasting, we do hope, will now be put aside. The circumstances are solemn and momentous.

Auburn Theological Seminary.—At a meeting of the commissioners of this seminary, convened last week, for the purpose of electing a Professor of Sacred Rhetoric, the choice was unanimous in favour of Rev. Dr. SPRING, of New-York. We understand there was not a dissenting voice.

Familiar Lectures on Botany, by Mrs. A. H. Lincoln, of the Troy (N. Y.) Female Seminary: H. & F. J. Huntington, Hartford, Con.—This little work, we perceive, is highly spoken of in some of the leading journals. We have had no special opportunity of examining it.

The Churchman.—A new weekly paper, bearing this title, is now issued every Saturday in New-York. The paper is edited by Rev. J. W. Curtis, under the general superintendence of Bishop Onderdonk.

A biographical sketch of Mr. Bissell appears in the Rochester Observer, just received. We shall notice it next week. Something of this kind is specially due to his memory.

The annual meeting of the Oneida County Bible Society is postponed until the third Wednesday in June.

For the Western Recorder.

At a meeting convened agreeable to public notice, on the 9th inst. in the congregational society of Andover, in the town of Westmoreland, to investigate certain slanderous reports affecting the moral and religious character of Rev. P. Jackson, their minister, the following preamble and resolutions were unanimously adopted:—

Whereas the Rev. P. Jackson has exhibited himself among us, for more than a year and a half, as a faithful gospel minister; and altho' his character has been most cruelly aspersed, and his feelings severely assailed, by accusations unjustifiable and unsupported; yet he has scarcely betrayed the frailty of human nature, and has carried himself throughout with that steadiness of conduct, evenness of temper, and manly deportment, which bespeak the man conscious of his own integrity; and has manifested that undeviating regard to the cause he has espoused, and to the welfare of the church and society in this place, which evinces the piety and benevolence of his heart: And whereas the grievous calumnies by which he has been so unjustly vilified are in no degree substantiated: Therefore,

Resolved, That this society express their entire confidence in the Rev. P. Jackson, as an upright man, and a faithful and active christian minister; and do earnestly solicit him not to leave them in their present difficulty and unsettled condition; but to continue among them, in the performance of his usual ministerial duties; for which they pledge to him their co-operation and support, to the best of their endeavours.

Resolved, That it is the wish of this society, that the Rev. P. Jackson organise a congregational church in this place; in connection with the Oneida Congregational Association, and that this society pledge him their support in so doing.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and be published in the Western Recorder, Christian Journal, and the Utica Observer.

JOSEPH SEDGWICK, *Chairman*,
STEPHEN GARDNER, *Secretary*.

Andover, April 14, 1831.

POLITICAL.

STATE LEGISLATURE.

Saturday, April 16.—In the Senate, the bill from the Assembly, to incorporate the Broome county bank, was read the 3d time and passed.

The bill for the protection of the manufacture of salt, after being recommitted to the committee of the whole, and amended, was finally rejected, 14 to 12.

In the Assembly, no business of importance was transacted.

Monday, April 18.—In the Senate, the resolution offered by Mr. Foster, proposing so to amend the constitution, as to give the Legislature the power to reduce the duty on salt manufactured in this state to six cents per bushel, was adopted, ayes 20, noes 5.

In the Assembly, Mr. Gilchrist, from the agricultural committee, to whom was referred the resolution of Mr. Potter, instructing them to report the expediency of extending by law the privilege of race courses to the different counties in the state, made a report concluding with the opinion that it is *not* expedient. But no resolution on the subject was offered, and as there was no point for the house to act upon, the report was laid on the table.

The bill to amend the act authorising the making of a state road from Winfield to Utica, was read the third time and passed. [The bill changes some of the commissioners.]

The bill to improve the navigation of Oneida river, was rejected.

Tuesday, April 19.—In the Senate, Mr. Throop, from the committee on the judiciary, reported the bill from the Assembly, for the *abolishing imprisonment for debt*, with an amendment, providing that the law should not take effect until the 1st of February next.

The resolution from the Assembly, to amend the constitution, so that the mayor of New-York should be elected by the people, was rejected.

In the Assembly, Mr. Gilchrist offered the following preamble and resolution, which were adopted:—

Whereas petitions have been presented at the present session of the Legislature from two counties in this state, praying for the privilege of establishing race courses, the standing committee on agriculture deem it their duty to present the following resolution:—

Resolved, as the sense of this House, That horse racing has a tendency to subvert public morals and order, and that it is inexpedient under any pretence whatever to pass laws extending the practice.

The bill authorising the court of errors to be held where the court shall designate, was taken into consideration, and rejected, 82 to 21.

Wednesday, April 20.—In the Senate, the day was spent in the consideration of a bill to provide for sick and disabled seamen.

In the Assembly, the bill appropriating $25,000 to the support of the Mount Pleasant state prison, and $4800 to complete the cells, was passed.

The report of the committee of the whole, in favour of the bill to reduce the rate of interest from seven to six per cent, was then taken into consideration.

Messrs. M'Dowell, Fillmore, Otis, and Bedel, spoke in favour of agreeing to the report, and Mr. Selden against it.

Mr. Gansevoort offered an amendment, "unless a greater rate of interest shall be stipulated by the parties." He was opposed to fixing the rate of interest; but wished it left to regulate itself.

Mr. G.'s amendment was lost, ayes 36, noes 65. The report of the committee of the whole was agreed to, ayes 69, noes 23; and the bill was ordered to a third reading.

Thursday, April 21.—In the Senate, the day was spent in the consideration of the bill from the Assembly, to abolish imprisonment for debt.

In the Assembly, the resolutions reported by the canal committee relative to the surplus waters at Lockport, were under consideration.—The first two, declaring the land occupied by the raceway at that place, and for the discharge of waters therefrom, as well as the water, to be the property of the state, were passed, 69 to 28. The other resolutions, approving of the measures adopted by the canal commissioners, in relation to those waters, were also passed.

Friday, April 22.—In the Senate, the bill to incorporate the Steuben county bank, was read the third time, and rejected.

The bill to abolish imprisonment for debt, was again under consideration, and passed the committee of the whole, with two amendments. One provides that the law shall go into operation, as respects all debts hereafter contracted, on the 1st of June next; but postpones its operation, in reference to debts already contracted, until the 1st of March, 1832. The other makes persons who receive the goods of fraudulent debtors, with intent to defraud creditors, liable to the same punishment as is provided in the bill for fraudulent debtors.

In the Assembly, the bill reducing the rate of interest from seven to six per cent, was read the third time and passed, ayes 73, noes 23.

The bill to amend the revised act relative to the militia, passed the committee of the whole. It directs that there shall be but *one* parade in a year; and repeals the section of the present law, which exempts students in colleges and academies, and workmen in furnaces, &c. from military duty. [It is too late in the session, however, for this bill to pass the Senate.]

FOREIGN.

The packet ships George Canning and United States, arrived at New-York from Liverpool, have brought London dates to the 24th of March, four days later than the previous accounts.

Great-Britain.—On the 21st of March, after a fortnight's discussion, the question on the second reading of the reform bill was taken in the House of Commons, in the fullest house ever known, and it was carried by a majority of *one*; ayes 302, noes 301. The time fixed for going into committee of the whole on the bill, was fixed for the 2d of April.

According to the experience which we have had in legislative affairs, (says the New-York Daily Advestiser), we should very little expect that the bill will be carried even in the House of Commons, much less in the House of Peers. Had the House been thin, or even moderately full, the ministerialists might rally and increase their strength. But it is hardly to be expected that they will ever be able to obtain a larger house than there was upon this vote. The public feeling appears to run high in England on this subject, and vast numbers of petitions are pouring into Parliament in favour of reform, as well as many against it. If the bill should be finally lost, after the high expectations that have been raised respecting the success of the measure, we are apprehensive it may give rise to some disturbance in the kingdom.

It is almost certain, (says the London Courier), that ministers will advise a speedy dissolution of the present Parliament, trusting that the prevalent enthusiasm in favour of parliamentary reform will ensure the return of better men. It appears to us probable and natural that such will be the result of a new election, although, no doubt, the opponents of reform will endeavour to inflame the people, by representing the ministerial measure as subversive of the popular franchise.

The Globe, of the evening of the 23d March, the latest date, states, that there were strong reasons for the belief, that after the dispatch of some necessary business, Parliament would be dissolved that evening.

Poland.—At the date of the latest authentic intelligence from Poland, the Russians had not made any new attack upon the Polish forces. The weather is said to have proved very unfavourable for military operations, by the thawing of the snow, and the breaking up of the ice in the Vistula.

The London Courier, of the evening of the 23d of March, gives the following letter, dated Warsaw, March 10th, as from a correspondent entitled to credit:—

"I inform you, that Gen. Dwerniki has again gained a victory over Gen. Kreutz, near Lublin, and has taken four cannon. He passed through Lublin, where he was hailed with demonstrations of joy, and proceeded onward to Volhynia, Podolia. There is a report, and it is almost certain, that there is a revolution in the Ukraine, Volhynia, Podolia, and Lithuania, which is most probable, as the whole of the Russian army which was at Grochow, close by the Praga, has retreated suddenly towards the frontiers. This is a fact, for the cavalry the day before yesterday followed after them; and last night the remaining infantry; and the more convincing proof that it was a sudden retreat is, that Charles —— was yesterday at Grochow, and saw dismounted cannon and one caisson, that they had left full of cartridges, the axletree being broke, besides gin, bread and dough, from which they were going to make bread. I think it will be with difficulty the Russians will ever return to Warsaw; the fortifications are very much strengthened, and every preparation is making to defend the town."

France.—Extract of a letter from a gentleman in Paris, to his friend in New-York, dated March 19, 1831:—

"The new ministers have made their profession in the chamber of deputies, and it appears to be their determination to maintain peace at all hazards, short of compromising the honour of France. Cassimer Ferrier said, "We maintain that no foreign power has the right to interfere by force of arms in the internal affairs of other nations; but is this to declare that we will interpose with our arms, whenever this principle is not respected? This interpretation would serve as a cloak to the spirit of conquest. We will sustain the principle by negotiation, but no nation has a right to force us to take up arms in her cause."

"The prospects of peace are certainly very much strengthened within the last twenty-four hours; it having been heretofore understood that France would take up arms against any power that did not respect neutral territory."

The annexed paragraph is copied from the Paris correspondent of the London Morning Chronicle. Speaking of the ministerial determination of non-intervention, the writer says:—

"But will France allow this? No! she will not; and now you may be sure that the revolution has not terminated. Of the domestic policy of the ministry, I have not time to speak. It consists in parliamentary divisions, laws against mobs, and acts of oppression against the press. Alas! Alas! we must begin again, and the next time we shall not be made dupes."

Spain.—The following is an extract from a letter, dated Madrid, March 15th, published in the Messager des Chambres:—"We have received news from Cadiz to the 10th inst. at which period every thing was in a state of tranquility. The troops of the insurrectionists have been defeated, prisoners have been shot without mercy, and numerous executions have taken place."

Italy.—A proclamation of the Cardinal Pro-Secretary at Rome, dated the 8th of March, says, "Three strong columns of the imperial and royal Austrian army entered Modena, Parma, and Pontelagoscura, on the 5th inst. in the states of the church, whence these troops advanced by forced marches into the interior of the pontifical states."

RUMOURS.

From Bordeaux.—Capt. Myers, of the brig Homer, arrived at New-York on Wednesday morning last, in the short passage of twenty-eight days from Bordeaux, states that he learned from his pilot, on the day he sailed, that a courier had passed through Bordeaux from Paris, and had reported that a great battle had been fought between the Russians and the Poles, in which the latter were victorious, and took *ten thousand of their enemies prisoners.* The courier also reported, that an extensive insurrection had broken out in Russia, in consequence of which part of the army had suddenly been withdrawn from Poland. These tidings occasioned great rejoicing in Bordeaux.

The New-Bedford Mercury, of Wednesday last, contains the following:—

"The brig Franklin, S. H. Howland, master, arrived at this port yesterday, left Flushing the 25th of March. France had joined the Belgians against the King of Holland, and the French General had been at Brussels to take command of the united armies. An order had reached Flushing, to put in immediate readiness the whole of the Dutch navy. It was rumoured and believed that *Austria had declared war against France.*

DOMESTIC.

Extraordinary Movement.—All the members of Gen. Jackson's cabinet, except the Attorney-General, have resigned their places. Mr. *Eaton*, secretary of war, tendered his resignation on the 7th inst: Mr. *Van Buren*, secretary of state, on the 11th; and Messrs. *Ingham* and *Branch*, secretaries of the treasury and the navy, on the 19th inst. Mr. Van Buren, in his letter of resignation, mentions as the cause of it, the embarrassments which have arisen from the premature agitation of the question relative to candidates for the next presidency. The motives which governed the others are not mentioned. It is said that Mr. Livingston, senator from Louisiana, will be appointed secretary of state; and Mr. M'Lane, now minister to Great-Britain, secretary of the treasury. The present incumbents will hold their places until their successors are appointed.

The Boundary Question.—The documents in relation to the northwestern boundary of the United States, comprising the decision of the King of the Netherlands, with the protest of Mr. Preble, the American minister at the Hague, and other correspondence on the subject, which was recently communicated to the Governor of Maine by the Secretary of State, has been published by order of the Maine Legislature. These documents are of great length. The decision of the King is, that the boundary shall be a line drawn due north from the source of the river St. Croix, to the point where it intersects the *thalweg* (deepest channel) of the river St. John; thence up the thalweg of that river, to the point where the river St. Francis empties itself into the river St. John; thence up the thalweg of the river St. Francis, to the source of the southwesternmost branch; thence due west to the point where it unites with the line claimed by the United States; thence to the point at which it coincides with the line claimed by Great-Britain, and thence along the line traced on the map by the two powers, to the northwesternmost source of the Connecticut river. It also locates the northwesternmost head of Connecticut river; and directs a new survey, to mark the boundary from Connecticut river, along the parallel of the 45th degree of north latitude, to the river St. Lawrence; in such manner, however, that in all cases, at the place called Rouse's point, the territory of the United States shall extend to the fort erected at that place, and shall include said fort, and its kilometrical radius.

This decision gives the United States, or rather the state of Maine, about two-thirds of the disputed territory, and the remainder to Great-Britain; and it preserves to the latter an indirect communication between Quebec and New-Brunswick.

The decision, however, has highly offended the people of Maine. The Governor, in communicating the documents to the Legislature, says, "We must rely with confidence upon the national government, for the enforcement of our claims against Great-Britain." And a committee of the Legislature, to whom the documents were referred, made a very long report on the subject, which was adopted by the Legislature, with only one dissenting vote. The following is given as the substance of it:—

"It denies the validity of the decision of the King of the Netherlands, on two grounds. In the first place, it contends that the umpire, having lost the greater part of his kingdom, and become peculiarly dependent upon Great-Britain for his political existence, could no longer be an independent arbiter; and his decision, therefore, could no longer be binding. And in the second place, the report contends that he did not decide the question submitted to him; and therefore his decision, if it can be called a decision, is a mere nullity. The report comes to the conclusion, that the general government is not bound by any consideration to ratify the decision, and that it cannot ratify it without a violation of the constitutional rights of Maine."

Execution of the Pirates.—Gibbs and Wansley, the pirates, were executed in New-York, on Friday last, pursuant to their sentence. They addressed the spectators, and acknowledged the justice of their punishment.

United States Census.—The whole population of the United States, according to the recent census, is 12,821,181 souls. Of this number, there are upwards of two millions of slaves.

Capt. Elam Lynds, late agent of the Mount Pleasant state-prison, recently obtained a verdict of $800 against Jared Hitchcock, for slander. Capt. L. has given the avails of the verdict, after the expences are paid, to the Mount-Pleasant academy.

DEATHS.

In this village, on the 20th inst. Mrs. *Hannah Flandrau*, aged 62. [The editors of papers in the eastern states are respectfully requested to insert the death of the deceased, for the information of her friends.]

At Whitesborough, on the 15th inst. Mrs. *Irene Walcott*, wife of Mr. Benjamin S. Walcott, aged 41.

At Angasta, on the 20th inst. Mrs. *Melissa Thompson*, aged 32.

At Baltimore, on the 16th inst. Hon. *Rollin C. Mallary*, member of Congress from the state of Vermont, and for the last four years chairman of the committee on manufactures, in which station he highly distinguished himself.

At Charleston, S. C. Rev. Mr. *Rolfe*, of Mass. who recently went to Charleston for the benefit of his health.

In West-Bridgewater, Mass. Rev. *John Reed*, D. D. in the 80th year of his age, and the 51st of his ministry.

At Huntingdon, Pa. on the 26th ult. Mrs. *Maria D. Peebles*, wife of Rev. John Peebles, and daughter of Dr. Wm. B. Duffield, of Philadelphia, aged 28.

List of Letters received at the office of the Western Recorder, during the last week.

H. D. Smith; Nelson White; Rev. E. J. Chapman; I. & J. B. Buck; A. Upson; M. Munson; J. Talbert; P. Ogsbury; Jno. Barnard, Jr.; Jno. Nellis;* B. W. Harvey; C. P. Kimball; I. Cody; Henry R. Schoolcraft, Esq.; D. Andrews; W. Sippell; J. Bailey; Simeon Meachem; Darius Morris; Geo. Camp.

* Mr. N. is right: We omitted to credit it.

CHEAP DRY GOODS.

E. M. GILBERT offers for sale, for cash only:—
Blue Callico, at 9 cents per yard;
Light Fancy Do. at 12 1-2 cents per yard;
Super .. Do. at 18 3-4 do. do.
Prunella Pumps, at 62 1-2 cents a pair;
Do. Do. warranted, at $1 do.
25 doz. Cotton Hose, at 25 cents do.
Fine light Ginghams, at 25 do. per yard.

Also, a complete assortment of Staple & Fancy DRY GOODS, which he is determined to sell.

April 25, 1831. 17w3

SHELL COMBS, of all sizes, can be found at E. M. GILBERT's,
April 25, 1831. Next door above Oneida House.

PARIS ACADEMY

WILL open for the summer, on Monday the 2d of May. Board can be had in the vicinity, on reasonable terms. WILLIAM R. WEEKS.
Paris-Hill, April 20, 1831. 17w3

CONFESSION OF FAITH, &c.

JUST published, by HASTINGS & TRACY, the Confession of Faith and Covenant, adopted by the Presbytery of Oneida, February, 1831, and recommended to the churches under its care. Price $2 per hundred.

Also, Blank Letters of Dismission and Recommendation to other Churches, for Members of the Presbyterian Church. Price $1.25 per hundred.
April 19, 1831.

SEMINARY FOR YOUNG LADIES.

THE next term of instruction in this Seminary will commence on Wednesday the 25th day of May next, and will continue fourteen weeks. For the benefit of Pupils, as well as the convenience of the Teachers, those who intend to join the Seminary the ensuing term, are desired to do so at the commencement of the term. S. WHITTELSEY, Principal.
Utica, April 25, 1831. 17w3

NEW STORE.

SAMUEL THOMSON, of the late firm of *Shearman & Thomson*, has taken the well known stand of the late firm of *Cooper & Ellis*, No. 68, Genesee street, two doors below the Ontario Branch Bank, and is now opening an entire new stock of GOODS, all purchased since the first of March, at the lowest auction cash prices, and for extent of variety probably not equalled in town. My lofts will be open to-morrow, for the exhibition of Carpets, a few pieces of which were imported expressly for village trade. I shall be happy to show them to those who have the curiosity to examine them. *Utica, April* 12, 1831. 15w3

BLACK & coloured Italian LUSTRINGS; Black & coloured Gros de Naps, (new style); Coloured and figured Mandarines, and mixed Canton Camblets, are now opening and for sale very cheap, by
SAMUEL THOMSON, 68, Genesee st.
April 12, 1831. 15w3

LEGHORNS.—Leghorn, Dunstable, Satin Straw, Gimp, & Ladies' & Misses' Bonnets, are for sale by the case, dozen or single, at uncommon low prices,
April 12, 1831. By SAMUEL THOMSON.

COLOURED French BOMBAZINS, and new style Merino Casimeres, are just received, by
April 14, 1831. SAMUEL THOMSON.

A SPLENDID lot of Lepin & Son's manufactured Merino SHAWLS; among them some white long Shawls, originally worth one hundred dollars, and will now be sold for less than one fourth the money: White and red Thibet, large and small size Adelaide, (a new article), and Adrianople Shawls, can be found at
April 12, 1831. SAMUEL THOMSON's.

PLAIN, striped and blond SATIN STRAW, in the piece, and every thing belonging to the Millinery Trade, for sale at uncommon low prices, by
April 12, 1231. SAMUEL THOMSON.

THREAD and Bobinet LACES, Lace Veils, Lace Chemizettes, and Byron Collars, are for sale at
April 12, 1831. SAMUEL THOMSON's.

SCARLET, Crimson, Green Embossed, and Water MOREENS, with Fringes to match, and Pulpit Trimmings generally: White and coloured Furniture, Coach, Military & Rug Fringes; Damask Table Cloths; Blue, drab and green Table, Stand and Piano Covers; all in good style, for sale cheap, at
April 12, 1831. SAMUEL THOMSON's.

L. D. HARDENBERGH,

WHOLESALE Grocery and Commission Store, No. 94, Broad-Street, New-York.
April 4, 1831. 14w4

SHEARMAN's
CARPET WARE-HOUSE,
No. 62, Genesee Street, Utica.

CONSTANTLY on hand, Kidderminster, Venitian, Ingrain, and Family-made Carpetings; Brussels and Wilton Rugs, Piano and Table Covers, Oil Cloths, India Matting, Moreens and Fringes, and Dry Goods generally.

N. B.—Fifteen bales fresh imported Carpetings, of superior qualities and elegant patterns, *just received*, and *more* will arrive on the opening of the canal.
ROBERT SHEARMAN.
April 12, 1831. 15

R. SHEARMAN,

NO. 62, Genesee street, is just receiving, and selling cheap for *money*, Lupin & Son's and H. Henequin & Co.'s superior Merino Shawls; Merino, Thibet wool, Cashmere, Barrege, Fancy, Bandana, Choppa, Romall, Spitalfields, and other Handkerchiefs; Ginghams, Calicoes, Italian Lustrings, Gros de Naps, Florences; Irish Linens, Sheetings and Diapers; Merino Circassians, Bang-ups, Fustians, Merino Casimeres, Mixed Canton Camblets, Pongees, Embossed and watered Moreens, Fringes, and most other articles usually found in a dry goods store; many of which have hard names, which he can pronounce better than he can spell.
April 12, 1831. 15

BARTON & BUTLER,

AT No. 54, Genesee street, are now receiving the most splendid lot of FANCY and STAPLE DRY GOODS, ever offered in this market. Their assortment is good, comprising almost every article in their line, and will be sold, *wholesale* or *retail*, at as low rates as the same can be furnished north of New-York.
April 5, 1831. 14

WHITE MORENO LONG SHAWLS, a splendid lot; Square Do.; Black & scarlet Long and Square Do.; just opened at No. 54, Genesee street.
April 5, 1831. BARTON & BUTLER.

MILLINERY GOODS, Brown Battiste, Satin Straw, White Crape, Assorted col'd Florences, Satins, Gro. de Naples, Gause & taffeta Ribbons, &c. just received by BARTON & BUTLER.

7-8 and 10-4 Damask Linen TABLE-CLOTHS, 6, 7, 8 & 10-4 Table Diaper, Irish Do. & Napkins, Ginghams, Prints, &c.; just received at No. 54, Genesee street, by BARTON & BUTLER.

IRISH LINENS, a splendid assortment, may be found at No. 54, Genesee street.
April 5, 1831. BARTON & BUTLER.

HARDWARE.

AYLSWORTH & HOLMES, at No. 129, Genesee street, offer for sale, a general assortment of Hardware, Cutlery, Sadlery and Cabinet Wares, at wholesale and retail. They are daily expecting their spring importations, direct from the manufactories in England, which, together with their present stock on hand, will make their assortment complete. Having facilities to procure their Goods at the lowest rates in Birmingham and Sheffield, they are enabled to furnish their customers at wholesale, with articles in their line, on the most reasonable terms and prices.
April 5, 1831. 14

TO MERCHANTS IN THE COUNTRY.

POMEROY & BULL have removed from No. 47, Front street, to the new Store,
64, WATER STREET,
(a few doors below Old Slip), where they will have for sale, on liberal terms, on the opening of spring business, an extensive assortment of WINES & GROCERIES, (*with the exception of Spirituous Liquors*), and respectfully invite their Friends, and Merchants generally, to call and examine their stock, and prices.
New-York, March 4, 1831. 10w10

TO LET,
For one or more Years,

A CONVENIENT two-story Dwelling-House, with a small barn, garden, &c. situate on Court (near Genesee) street. Possession given 1st of May next, or sooner, if required.

Also, a large and convenient Brick House, on the corner of Genesee and Court streets. Possession given the 15th of May next.

Also, two Brick Stores and Dwellings, on the corner of Genesee and Devereux streets. These buildings are designed for stores and dwellings, and are so constructed, that the whole may be used for private dwellings or boarding-houses. Possession given 1st of June.

For terms, apply to the Subscriber, living in Court street. SAMUEL FARWELL.
Utica, March 28, 1831. 13

Northern District of New-York, to wit.—

BE it remembered, that on the fifteenth day of January, in the fifty-fifth year of the independence of the United States of America, A. D. 1831, EZEKIEL J. CHAPMAN, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"Critical and explanatory Notes on many Passages of Scripture, (of the New Testament chiefly), which to common readers are hard to be understood. Containing, also, an illustration of the genuine Beauty and Force of several other Passages. By Ezekiel J. Chapman, A. M. Minister of the Gospel. Second edition, with many additions and improvements. 'So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.'—Nehemiah viii, 8."

In conformity to the act of the Congress of the United Staiss, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."]17]

RUTGER B. MILLER,
Clerk of the Northern District of New-York.

POETRY AND MUSIC.

From the New-York American.

TO MY SOUL.

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest,
For they alone are blest
With balmy sleep,
Whom angels keep.
No! not though by care opprest,
Or thought of anxious sorrow,
Nor, though in many coil perplex'd,
For coming morrow:
Lay not thy head
On prayerless bed.

For who can say, when sleep thine eyes shall [close,
That earthly care and woes
To thee may e'er return?
Rouse up thy soul,
Slumber control,
And let thy lamp burn brightly;
So shall thine eyes discern
Things pure and sightly.
Taught by the Spirit, learn
Never on prayerless bed
To lay thine head.

Bethink thee, slumbering soul, of all that's pro- [mis'd
To faith in holy prayer,
Lives there within thy breast
A worm that gives unrest?
Ask peace from Heaven,
Peace will be given;
Humble self-love and pride.
Who for thy sins hath died?
Nor lay thy weary head
On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has thy day been so bright
That, in its flight,
There is no trace of sorrow?
And art thou sure to-morrow
Will be like this, and more
Abundant? Dost thou lay up thy store,
And still make place for more?
Thou fool! this very night,
Thy soul may wing its flight.

Hast thou no being than thyself more dear,
Who tracks the ocean deep,
And when storms sweep
The wintry lowering skies,
For whom thou wakest and weepest?
Oh! when thy pangs are deepest,
Seek there the covenant ark of prayer.
For he that slumbereth not is *there:*
His ears are open to thy cries;
Oh! then, on prayerless bed
Lay not thy thoughtless head.

Hast thou no lov'd one, than thyself more dear,
Who claims a prayer from thee;
Some who ne'er bend the knee,
From infidelity?
Think, if by prayer they're brought—
Thy prayer—to be forgiven;
And making peace with heaven,
Unto the cross they're led;
Oh! for their sakes, on prayerless bed
Lay not thine unbless'd head.

Arouse thee, weary soul, nor yield to slumber,
Till in communion blest,
With the elect ye rest,
Those souls of countless number;
And with them raise
The note of praise,
Reaching from earth to heaven,
Chosen, redeem'd, forgiven.
So lay thy happy head,
Prayer-crown'd, on blessed bed.

Several letters have recently come to hand from our musical friends, which we have not time to answer in detail. One inquires whether we intend taking our accustomed tour this spring, giving lectures, &c.; another, whether we shall be at leisure this season to give private instruction; a third, whether we can recommend to him a pious teacher of music, who will be likely to give satisfaction; and a fourth, referring to a general want of interest in the words of a psalm or hymn, inquires whether this circumstance may not in part be attributed to that indifferent manner of reading which is so often witnessed in the desk. These, by way of specimen. We would just say in reply, that we expect to remain at home this spring, attending, by leave of Providence, to such business as comes before us. As to a teacher, we will forward the letter which has been sent to us, as soon as we can learn where to direct it; and as to the words of a psalm or hymn, the manner of reading from the desk has no doubt its influence.

The words of a psalm or hymn are generally read as if they were of little consequence, and as if no valuable result could be realised from singing them. In this respect, we deem it not too much to say, that our clergy are for the most part greatly in fault, and that they ought to reform. Instances where this reformation is needed, are numerous and painful in the extreme. If the example of the clergy were to be followed in this respect by the singers, the performance, we had almost said, would outrage the feelings of every one in the congregation.

Ministers, who seem to be active in regard to the general interests of religion, are often dead to this subject. They will select, we are grieved to say, such stanzas as are wholly unfit to be sung, and more in number than any vocalist can enunciate without great fatigue. Then, the dullness, the apathy, they manifest; and next, the inattention they evince, as soon as the singing commences. What could be more discouraging to a teacher, or to a choir, possessing any wish that God might be glorified in the exercise?

But, after all, the singers are not excusable. Let them do *their* duty. Let them *feel, deeply feel*, their responsibility *to God*. Let them pour out their inmost soul, during the exercise of singing; and let them lift up their hearts to God for a blessing upon it. If they are not doing this, let them repent quickly, and no longer mock the God of heaven with the emptiness of lip-service. It is high time for a general reform in this particular; and since the influences of the Spirit are beginning to descend copiously upon religious singing schools, the latter are fit places to begin the work. Let pious teachers remember this, and act accordingly.

Juvenile Instruction.—We have often alluded to this subject of late; but its importance must be our apology. A gentleman from Boston informs us, that in several of the common schools of that vicinity, the rudiments of music have been regularly introduced with success. Let this thing become general, and let the instructions be well conducted, and we shall soon see a race of vocalists springing up, that, if pious, will love to sing the high praises of God.—Church music may thus in time be restored to to its proper basis.

MISCELLANEOUS.

A FEW QUESTIONS
FOR THOSE WHO CALL THEMSELVES CHRISTIANS.

1. Do you call yourself a Christian?

2. Do you, as a consistent professor, believe every text of God's word?

3. Do you believe these texts? John iii, 3. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Mark, xvi, 16. "He that believeth and is baptised shall be saved; and he that beliveth not shall be damned." Mark, ix, 48. "Where their worm dieth not, and their fire is not quenched."

4. Do you verily believe that God will be true to these declarations?

5. Have you, then, an unregenerate, unbelieving father, or mother, or brother, or sister, or husband, or wife, or friend whom you tenderly love?

6. Do they plainly see, by your daily holy manner of living, that you regard them as beings exposed every moment to everlasting torments in the quenchless fires of hell? Do you conduct yourself, in their presence, so as to let them see that you really believe this concerning them?

7. How often have you told them of their infinite danger, and with a bleeding heart warned them to flee from it, and besought them to repent without delay? If you saw an unknown person asleep in a burning house, would you not try to arouse him; and will you let your dearest connections sleep on undisturbed while the eternal burnings of hell are ready to kindle upon them every instant?

8. Do you believe this text also? James, v, 16. "The effectual fervent prayer of a righteous man availeth much."

9. How often, then, during the twenty-four hours, do you groan and weep out effectual fervent prayer, that the Holy Spirit would convert the souls of your dear perishing connections?

10. If you are guilty in regard to these things, are not you yourself, with all your professions, an unregenerate, perishing sinner?

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The following article, from the Washington Spectator, (says the Christian Mirror), is well adapted to call into action the *guessing* propensities of our yankee readers:—

GREAT PROSPECTS OF THE COLOURED PEOPLE.

"There is a man, whose name has rung throughout the country, especially as the devoted and magnanimous opposer of schemes for concert among religious people, who is married to a coloured woman, we know not whether "on the book," or by the northern mode of "jumping the broom," and who is the father of a coloured family. He has also been nominated to the vice-presidency, and even to the presidency of the country. In case he should become President, and in case also it should become, *by usage*, the prerogative of that officer to rule, and modify and violate the constitution and laws of the government, the coloured people will have an Esther at the foot of the throne, who may not only dictate modes and fashions to the female community, but may deliver her people from civil disabilities, break down the barriers of prejudice which separate the two races, and produce an amalgamation, by the power of party spirit, which no other spirit, demon or angel, could carry into effect.—Such a consummation would be the means of an African jubilee throughout the country."

As to who the individual is that is alluded to in the above, we cannot exercise the privilege of "*guessing*," because we have long known from what we deemed unquestionable authority, the facts thus hinted at. We have been asked, why we did not publish them. Our answer was, that the immoral or moral conduct of an individual did not add to, or diminish aught from, the arguments he might advance; but when we have seen the *moral*, and even *religious* character of this person brought forward, to give weight to his reasoning, we have been strongly tempted to speak out. But who will be surprised that an advocate for the public violation of the Sabbath, who is the idol of every infidel and profligate in the land, should also elevate to the high honour of being the mother of his children, a lady of sable hue, with protuberant lips, and nose not exactly of the true Roman stamp? Sabbath-breaking is not often a solitary vice of the individual guilty of it.—*Roch. Obs.*

◆

From the Evangelist.

A REVIVAL IN EVERY CHURCH AND CONGREGATION.

"What ought to be, can be." This is alike the dictate of common sense and the bible. In every church in christendom, the people of God ought to be abundant in fervent prayer, christian conversation, and unwearied efforts for the conversion of sinners, and the progress of Christ's kingdom. In every congregation where the gospel is preached, impenitent sinners ought to obey its mandates, ought to repent immediately. These things ought to take place, and if they did, then there would be a revival in every church and congregation in christendom! It is not the fault of God, of Christ, of the Holy Spirit, that there is not a revival in every church in the christian world! But there is tremendous guilt somewhere. It rests on ministers, churches, and people. Where revivals are not enjoyed, Christians are not using in a humble and faithful manner those means of revivals, which God has appointed, and is ready to bless; sinners are not yielding their hearts to God under his commands. If Christians were faithful, they would be revived themselves; and would be employed by God as instruments of saving conversion to sinners. Let ministers and churches throughout the christian world awake to duty. Let them faithfully discharge their duty; and not waste their energies by inventing excuses for its neglect. Let them feel that an awful weight of responsibility rests upon them. Then will they be humble and pray. Then will they be active, and trust in God for his blessing. Then shall they see a work of God in every city, town, and village in the christian world. Who will pray for this? Who will be faithful? Christians, think of it; pray over it; and act upon it, and God will bless you.

◆

From the Vermont Chronicle.

OPPORTUNITIES FOR DOING GOOD.

On the island of Borneo, lives a race of men distinguished heretofore by their peculiarly barbarous and cruel practices. Recently they have become acquainted with some persons of milder character, and more civilised habits, and been made to see the misery of their condition. They wish for a new religion, as their old superstition obliged them to perform many cruel and disgusting services. They are unwilling to become Mahomedans, and they know of no other religion but that of the Chinese, which is idolatry. Some of them have actually embraced the Chinese religion. They would probably be more ready to embrace the christian religion, if they were taught its excellence.—There are about 240,000 of these heathen in the western part of the island, and I know not how many in other parts. But there is not a missionary among them all, to tell them of "the Lamb of God, that taketh away the sins of the world." Ought there not to be some one to lead them to the true religion? Why have they become desirous of changing their religion? "Hath a nation changed her gods," uninfluenced by the spirit of God? Does not God, by his providence, direct his people to send missionaries to Borneo; and when we remember what he has done at the Sandwich islands, have we not reason to think that there are "opportunities for doing good" in Borneo? P.

◆

A CURE FOR ANGER.

There was once a poor woman who was the most unhappy creature in the world; she had a husband that beat her every day till she was almost sick. She went to se an old lady, one of her neighbours, who was thought to know a great deal; some people even called her a witch, because she did every thing she tried to do. The truth was, this woman had a great deal of prudence, and took pains to learn the character of the people among whom she lived; she made them do what she wished, and saw beforehand what they wanted. This good woman heard her neighbour's complaints; and as she was acquainted with the husband, she told her she would use her aid to help her. She then sent for a pitcher of water, put it on the table, walked three times around it, said a few words over it; then she put two grains of salt into this water, and having filled a bottle with it, she told her neighbour, to keep it very carefully, and every time she saw her husband becoming angry, to fill her mouth with it, "and I sure," said she, "he will never beat you while you have the water in your mouth."

The woman thanked her neighbour, and did not fail to do as she had told her. She began to think that the old woman was a witch indeed, for during eight days, while the water lasted, her husband had not beaten her once. She was much grieved when she saw the bottle empty, and went again to the old lady, to beg her to fill it.

"You do not want it," said the lady to her, "this was some of the river water that I said a few words over, which meant nothing." "But," said the young woman, "this water has prevented my husband beating me."—"Because," replied the other, "it prevented you making your husband any answer, for you could not speak while you had it in your mouth. Go home, and when you see your husband is displeased, or out of humor, instead of making him angry by saying cross things to him, be as silent as if your mouth were full of water, and you will see that his anger will go away."

The young woman followed the old lady's counsel, and succeeded by so doing; for her husband being no longer contradicted, lost the habit of being angry, and always agreed with his wife, whom he learned to love tenderly, as soon as she had grown gentle and patient.

◆

FOUR DAYS' MEETINGS.

A Richmond paper contains the following advertisement:—

"*Sports of the Pit.*—A main of cocks will be fought at Northampton court-house, North-Carolina, for $2000, and $100 on each battle, to commence on Wednesday, the 14th of April next, and continue four days. Each party to show 25 cocks."

Will any who justify the wicked for devoting *four days in succession* to cock fighting, or horse racing, condemn those who delight in the service of the Lord, for spending an equal number of days in calling upon his name, and hearing his word? To dance all night, is, with some, a thing quite rational, but to prolong a religious meeting until ten o'clock at night, "is ruinous to good morals!" To toil six, and even seven days in succession, to acquire riches, which are not needed either for maintenance, or luxury, or any other use than that of being hoarded, is a matter rather of praise than of censure, with worldlings, and with some professors of religion too; but to go to church four days in succession, to seek the salvation of immortal souls, "is fanaticism! is insufferable! is a violation of the commandment, which says, "*Six days shalt thou labour, and do all they work!*"

And who are they who thus urge us to labour six days, without going to church? Why, they are generally people who either rarely go to church themselves, even on the Lord's day, or rarely work themselves, on any day of the week. They are people who go to the theatre oftener than to the throne of grace.—*Philadelphian.*

◆

Lord Bacon was wont to say of a passionate man, who suppresed his anger, "that he thought worse than he spoke;" and he said of an angry man, who vented his passion in words, "that he spoke worse than he thought."

NEW-YORK PRICES CURRENT.
CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 50a4 60	Sole, oak tanned, lb.	20a25
Pearl do.	5 50a5 65	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	34a35
Havana -	9a10	Sperm, summer	65a67
Java - -	12a13	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland -	9a11	*Provisions.*	
Louisiana -	12a13	Beef, mess, bbl.	8 75a9 25
Alabama -	11a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	8a9
Pickled, bbl.	3 00a3 25	Cheese - -	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 50a6 62	Havana, white, lb.	11a14
Western (canal)	6 75a7 00	—— brown -	8a9
Rye flour -	3 87a4 00	New-Orleans -	7a8
Indian meal	3 50a3 56	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 38a1 50	*Tallow.*	
—— western	1 50a1 56	American, lb. -	6a7
Rye - -	78a80	*Teas.*	
Corn, north yellow	70a75	Bohea, lb. -	32a34
Oats - -	40a44	Souchong -	44a75
Barley -	80a	Hyson-skin -	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a1 06
Hides.		Hyson - -	85a1 12
La Plata, lb. -	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial -	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb. -	12a13	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled -	50a60
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.
CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve -	do
Eagle, New-Haven	broken	Columbus - -	do
Derby -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - - -	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

REES' CYCLOPAEDIA.

A COMPLETE Set of REES' CYCLOPÆDIA, may be had, at a cheap rate, by applying to the publishers of this paper. *Utica, March* 15, 1831.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursuant to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published March 1, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 11th day of May, 1831, at ten o'clock in the forenoon. 4w10

CLINTON FEMALE SEMINARY.

THE Summer Term of this Institution will commence on Thursday the 12th of May.

Miss ROYCE has engaged Miss CAROLINE LEE, of Connecticut, for an assistant. She has been educated at the Troy Seminary, and has taught in her own state, with the approbation of her employers.

TERMS.—For English Grammar, Arithmetic, Geography, History, Astronomy, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with particular attention to Reading and Orthography, - - - - $5 per quarter.

The same, with Rhetoric, Logic, Chemistry with experiments, the Rudiments of Natural Philosophy with illustrations, Elements of Geometry, Algebra, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, - - - $6 per quarter.

The same, with the French Language, 8 .. do.
For Botany, an additional charge of 1 .. do.
Lessons in Music, with the use of the Piano, exclusive of other branches, 12 .. do.

Board & lodging, $1.50 per week: Washing, 25 cts. per dozen.

The Public are already acquainted with the advantageous location of this Establishment.

The Institution is furnished with Maps, Globes, and a Cabinet of Minerals, also, a Library, for the use of the Young Ladies.

As experience ever evinces the necessity of daily exercise, for the preservation of health, and for securing vigorous intellectual effort, particular attention will be given to the pupils in this respect.

There will be four or five Teachers in the School, and they pledge themselves that there shall be no exertion omitted, in bringing forward their pupils in their various studies.

The Young Ladies who board in the Seminary will be considered as members of the family, and will receive particular attention, with regard to their personal appearance, and the cultivation of their manners.

If any Parents prefer that their daughters should board from the Seminary, they can be accommodated in good families, at no great distance.

There is a School Visiting Committee, composed of the scientific ladies and gentlemen of this and the neighbouring villages.

N. B.—The pupils will furnish their own candles, candle-sticks, snuffers, and towels.

Clinton, Oneida Co. April 2, 1831. 14w5

CLINTON ACADEMY.

THE Female Department of this Institution will be opened for the reception of Young Ladies, on the second Monday in May next, under the care of Misses CATHERINE B. & JULIA A. HAYES. The plan of the school is such, as to embrace all kinds of instruction, from the most simple elementary branches to those of the highest grade usually taught in female seminaries. The terms of tuition will be as follows:—

For reading, orthography, and plain sewing, $2 00
.. the above branches, with the addition of writing, arithmetic, and orthography, with definitions, - - - 3 00
.. English grammar, geography, with problems on the globe, composition, history, chemistry, natural and moral philosophy, rhetoric, logic, and geometry, 5 00
.. Needle-work, of every description, drawing, & painting, in its various branches, 6 00
French, music, and botany, a separate charge.

The strictest attention will be paid to the manners and morals of the pupils. The branches above mentioned will be taught on the most improved plans now in use in the various schools of our country.

From the long experience of the elder Miss HAYES, and from the fact of her having been for several years the principal of a very extensive institution in Nashville, Tennessee, the Trustees, with much confidence, recommend the school to the patronage of an enlightened public. The male department will continue under the direction of the Rev. SALMON STRONG, whose abilities as a teacher are well known, and who will exercise a general supervision over the female department.

SAM'L COMSTOCK, *Sec'ry.*
Clinton, Feb. 21, 1831. 8w10

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.

N. SAFFORD.
Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
WILLIAM PAUL.
Utica, Nov. 5, 1830.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

PETER PARLEY's GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.
PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.